

Jesuit-Krauss-McCormick Library

BV4501 .Y83

Youtz, Herbert Alden

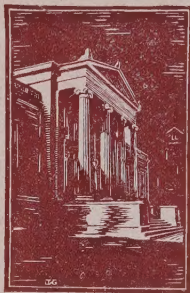
MAIN

Supremacy of the spiritual : essays towa



3 9967 00220 5875

VIRGINIA LIBRARY



PRESBYTERIAN
THEOLOGICAL SEMINARY
CHICAGO

826 Belden Avenue



Digitized by the Internet Archive
in 2025

https://archive.org/details/bwb_T5-BCG-440

THE SUPREMACY OF THE SPIRITUAL



THE SUPREMACY OF THE SPIRITUAL

ESSAYS TOWARD THE UNDERSTANDING AND
ATTAINMENT OF SPIRITUAL PERSONALITY.

By
HERBERT ALDEN YOUTZ, PH.D.

Professor of Philosophy of Religion, and Christian Ethics. Oberlin
Graduate School of Theology.

AUTHOR, "THE ENLARGING CONCEPTION OF GOD,"
"DEMOCRATIZING THEOLOGY," ETC.

"That is not first which is spiritual, but that
which is natural; afterward that which is spiritual."

New York

THE MACMILLAN COMPANY

1924

All rights reserved

PRESBYTERIAN THEOLOGICAL
SEMINARY LIBRARY
CHICAGO

COPYRIGHT, 1924.

BY

By THE MACMILLAN COMPANY.

Set up and Printed.

Published October, 1924.

BV
4501

Y83

In Gratitude
for the spiritual teaching
of my
FATHER and MOTHER.

59658

ACKNOWLEDGMENT.

A part of Chapter II appeared in *The Personalist* under the title, "A Missing World." The substance of the Introduction appeared in *The Christian Century* under the title, "The Insolvency of the Self."
H. A. Y.

FOREWORD.

"Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock.

And everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it."

WE have become so used to being told that religion is a matter of emotion or temperament and nothing more, that our deep convictions are threatened with a decline and our spiritual hunger often goes unsatisfied. The dream that religion is a fundamental experience of reality is an ideal that haunts the human heart; but today we are facing the sceptical doctrine that religion is purely a psychological matter. This state of affairs raises crucial questions which must be faced and answered: Is communion with God simply a childish conception of primitive religion, which the adult religious consciousness has outgrown? Is prayer a force or a farce?

Again we have become so used to the "practical" religion of external *doing*, that the thoughtful Gospel of an inward *being*, possessing peculiar significance for God and men is seldom heard in our pulpits. Social service takes the place of communion with God with us, although Jesus' chief significance for the race does not lie simply in the fact that he was a Servant of men. Other passionate leaders have served society. Jesus' mastery of the human problem—his

saviorhood—expressed itself in the significance with which he invested human life, in the *motive* which actuated his service, and in the *method* of service to which he passionately clung. That motive was the conviction that he and all men were potential sons of the living God. That method was a method all his own of wakening up individual hearts to an inner experience of actual sonship which he had discovered in his own person to be the loosing of the hidden springs of life itself. The overwhelming sense of the reality, power, and supremacy of the spiritual life of men as a living present experience so gained is the insight which constitutes the saviorhood of Jesus Christ. His Gospel is an insight experimentally won by himself and offered by him for the experimental verification of all men.

It behooves every man in the true line of succession of that insight to call out sharply, Halt! to our own practical age, engaged to such an astonishing extent in social activity and external ministry, which it interprets to be the great world-task of essential Christianity. It warns us not to be so sure that this busy-ness must be Christianity or that we are more practical and efficient than other ages, and do not need to pause for a thoughtful test of the essential worth and permanence of what we are contributing to the race. What, it asks, if more competent appraisal should reveal that the breadth and efficiency of the social activity of the twentieth century has been without depth and permanence? What, it continues, if our enthusiastic devotion to the race has been one-sided, and short-sighted because it has been based upon a one-sided and short-sighted conception of humanity,—indeed, upon the least significant side? What if our educational system has been developed upon a wrong theory of personality? What if our splendid social structure is resting on a foundation of sand?

Jesus is forever calling every age back to the Supremacy of the Spiritual as the corrective and regulative principle in all social theories and all social service. This call to found

our house upon that rock is the essential Gospel. Spiritual foundations are necessary to every permanent human achievement,—this is the great insight of the Christ. The parable of the wise man and the foolish man ought to be read often and pondered by our complacent age busied with much useful “service.”

INTRODUCTION.

THE INSOLVENCY OF THE SELF.

SOMETIMES a man with the reputation of possessing large wealth will manifest great solicitude for society and, in his will, outline far-reaching enterprises for the welfare of his townspeople—and at his death, his estate is discovered to be insolvent. The bankruptcy of the man spells the ruin of his undertakings for the good of society.

This seems not an inapt parable of what is taking place today in the case of our big plans for the social future. Our social leadership has invested heavily in the stock of an empirical psychology whose deepest account of consciousness makes it a purely biological process with no creative power to interfere with that process resident in it. Our “social sciences” which restrict their dealings to the economic and other organic needs and relations of men, by shaping their formulas according to this account of the human animal, are obtaining astonishingly efficient results. But in attempting a similar ministry to the higher life of men, this theory has gone bankrupt. Education, religion and morals among us are suffering a despiritualization. This is the greatest peril facing our civilization — the failure to provide for a creative self as the soul of personality, the dynamics of its spiritual programs. Naturalism is dispossessing humanism as our philosophy of life. The self is becoming insolvent before the task of spiritualizing society.

Let us not deceive ourselves. If we are working for a civilization of a spiritual quality, trying to exalt spirit as the supreme fact, let us insist upon a theory of spirit that will

support and not betray us. If we wish to reverence personality, let us have an understanding of personality that **will** compel reverence. The popular philosophy of the hour, "Behaviorism," is superficial whether in psychology, ethics, or religion. It deals with the surface of life, not with the depths of being. It is terrified by the metaphysical because the metaphysical, by definition, lies beyond sense tests, but it feels sure of the physical. Therefore, it stresses the zoological approach to the human problem.

The aim of these chapters is to call attention to some spiritual implications of life that keep on going deep below the scratchings of behaviorism until they strike springs of action and insight and power. The philosophy of behaviorism never yet led anyone to life's lofty ideals or exhaustless source,—nor ever can. These have to do primarily with being, not with conduct. Why not seek to rediscover Jesus' estimate of a man, if behavioristic descriptions of organisms do not reveal the whole truth about personality? Why not employ methods that will grapple with the problem of creative activity of the soul? Why not give heed to those who supplement the biological and zoological method with a psychological method? Our reward would be increased confidence, courage and efficiency in working for a spiritual civilization.

That is not first which is spiritual, but that which is natural; afterward that which is spiritual. A man is an animal before he is a spiritual self. We need a better doctrine of experience which is able to affirm the logical and causal priority of the spiritual without denying the genetic priority of the natural. Confessedly, while this achievement is beyond the capacity of strictly natural science methods, it does not violate nor contradict natural science insight. It simply interprets and supplements that insight.

Facts are important to right understanding; interpretation of facts is equally essential. If personality is really known as self-conscious and self-determining, free and creative,

why not operate with a psychology which recognizes these facts as well as the organic, deterministic facts?

The stumbling block in the way to a solution of the social problem is not an economic, political, or sociological one. The determining factor is the decision whether humanity is to be studied from the standpoint of nature or of spirit. Is personality autonomous or automatic? Is the organism fundamental or instrumental? Is man a child of nature, or a son of God? Shall we interpret the spiritual by the natural, or the natural by the spiritual, or natural by natural and spiritual by spiritual? Shall we prefer an external control for men, or an interior self-control?

Our leaders stand at the cross-ways, facing these questions. Social solutions will differ radically according to the estimate which we teach men to put upon themselves and their powers. The whole theory and technique of education depend also upon the psychological position that we take. The whole industrial problem as well depends upon the significance that we attach to human work.

CONTENTS

CHAPTER	PAGE
I. UNDERSTANDING SPIRITUAL REALITY..... One's working philosophy a matter of primary importance in shaping life and civilization. Shall our philosophies be materialistic or spiritualistic,—this is the issue of issues.	19
II. THE MISSING WORLD: CREATIVE PERSONALITY Man's appearance in the drama of world-making. Self-conscious mind not accounted for by biological science.	33
III. THE DIMENSIONS OF PERSONALITY..... An analysis of Personality in its self-conscious and self-directed capacities, shows it to be an original, creative form of energy.	46
IV. THE WINNING OF AN AUTONOMOUS SOUL..... The emergence of creative intelligence is attained by effort, attended by struggle against mechanizing habits.	60
V. THE CONQUEST OF SPIRIT OVER NATURE..... The development of freedom involves a struggle with nature. The meaning of life is heroic adventure, a chance to attain personality.	74
VI. CHRISTIAN ETHICS AS LIVING GUIDANCE..... Morality as a creative capacity of the soul. All human worth, dignity, reverence, nobility and significance imply original capacity for moral insight and achievement of character.	83
VII. THE MORAL DISCOVERY OF GOD..... In the development of the finer and nobler capacities of personality, the reality of the spiritual appears. The certainty of God comes to the morally faithful.	98

VIII.	JESUS: PROPHET OF PERSONALITY	113
	We have no nobler or more adequate category for the understanding of Jesus than his own supreme attainment of spiritual personality.	
IX.	JESUS CHRIST; SAVIOR.....	127
	Two interpretations of Jesus as Savior of humanity.	
X.	WHAT DOES LIFE MEAN?.....	144
	An inquiry into Life's fundamental ends, values, goals.	
XI.	THE PERMANENCE OF THE SPIRITUAL.....	156
	The immortality of spiritual personality.	
XII.	APPENDIX: WITNESSES FOR THE AFFIRMATIVE	170
	1. The psychologists. 2. The social scientists.	

THE SUPREMACY OF THE SPIRITUAL

CHAPTER I.

THE UNDERSTANDING OF THE SPIRITUAL LIFE.

OUR age is engaged in exploiting the natural resources of the world to an astonishing extent, in capitalizing its material wealth and power, and is largely oblivious to its vast, undiscovered spiritual resources. An age of steel is not apt to be preeminently an age of the spirit. The passionate hunger in our civilization is for power and possessions and we obtain these in abundance. Who can tell what spiritual resources will be amassed when the same heroic effort is spent in seeking the satisfaction of an equal spiritual hunger? We have attained scientific control and exploited the natural world; now we must attain spiritual control and exploit the resources of the personal world. There are vast masteries, undreamed of by the multitude, unrealized worlds awaiting the heroism of a Columbus or Magellan of the mind. These supreme masteries will not be attained until men hunger passionately for admittance to the reality and grandeur of the inner kingdom of personality.

The theme of these discussions is the undeveloped spiritual resources of humanity, the spiritual poverty of our civilization, the despiritualizing forces which are largely defeating spiritual leadership. The remedy proposed lays the axe at the root of the tree (1) by a deeper understanding of personality, with a view to creating (2) a better type of experience, in which (3) new resources of life shall be discovered. We need an improved theory of spiritual living; a wider and deeper type of experience of environing reality; new contacts with the regenerating sources of life.

A wonderful new material age has been ushered in by a

better understanding of nature and new methods correlated with the new understanding. But our spiritual leadership either still uses a candle or else insists that the incandescence of natural science must serve as our sole illumination in the spiritual realm. Neither method gives us spiritual vision. We need a better working theory of the spiritual life. We must learn how to get into experimental touch with spiritual reality and acquire a better understanding of personality and methods of social leadership that will put a stop to waste and inefficiency. After all, this was the central "revelation" in the social leadership of Jesus,—a radically new appreciation and understanding of personality that led to a radically new method of dealing with social problems. His open secret has been largely ignored by an age that pins its faith to scientific programmes and processes. One of the most urgent needs of social leadership is to rediscover Jesus' distinctive insight, his appreciation of what it means to be a spiritual person, the power of this experience as a social force and its significance for the world in which we live.

Many of our leaders still do their work under the spell of an outgrown philosophy which looks upon the spiritual life as a semi-mythical realm of magic and miracle. On the other hand, much modern leadership applies no method of understanding to the personal and the spiritual save the methods shaped for dealing with nature,—the physical and the biological sciences. The supernaturalistic way of treating the spiritual life no longer convinces thoughtful, modern-minded people. And the naturalistic way, in the name of "scientific method," of treating the spiritual facts, is based upon pre-suppositions and preferences of method which stultify or deny the spiritual and end up in materialism.

A moral task is laid upon us today to meditate more upon the great concerns of life, and to teach people to think about fundamental issues. More thinking and better thinking by more people about our great spiritual possessions, and the deep powers of mastery and attainment within reach, will do more to rekindle enthusiasm for religion and re-light the

fires of heroism in our veins than all the present superficial study of natural processes. It is a first sign of deep religious awakening when people begin to think for themselves about the great issues of life.

Of course how a man goes about this quest and, therefore, his success as a spiritual discoverer will be largely conditioned by his ideas of his own actual nature and powers, and his conception of the significance of his effort for life as a whole. If a man lives under the control of the conviction that he is a responsible, self-directing agent, capable of original, creative achievement; if he believes that in the fruitful employment of his spiritual powers he is doing actual creative work; and if he believes that this is the kind of world where the growing universe attaches more significance to spiritual mastery than to any other human activity, —then he is prepared to go down into life “in the power of the spirit.”

On the other hand, if a man is convinced that freedom is a myth and that responsibility is a cloak; if the spiritual world is no more to him than a shadow reflex of the natural life; if he discredits the little to which he has listened of the vast significance of the moral masteries and the invincible power of the invisible;—then life degenerates into a hopeless, meaningless turmoil. Mingled cynicism and scepticism, the product of this materialistic discrediting of life, is the spiritual disease of our age. Mechanistic theories of mind and, therefore, of education with their trust in measurements and statistics, do not make for the developing of the creative powers of living personality. The pedagogical methods of today are permeated to an astonishing extent by these plausible, mechanistic, quantitative conceptions of mind. Modern ministry is keyed to an astonishing extent to the animal needs of men and almost to the total neglect of their spiritual capacities. The awakening of soul-life individual and collective, imparting to men a lively sense of the worth and power of personality is the supreme task of the teacher and the preacher who would regenerate society. We must teach

people to regard great religion and great morality as formidable achievement rather than as mere biological process.

The Gothic cathedral-builders erected massive flying-buttresses on the outside with the object of supplying a counter-thrust to the huge weight resting upon the walls. While these were not structurally a part of the building, they performed the very important function of supplying stability. The flying-buttress suggests the parallel way in which the spiritual is regarded both by those who interpret religion as a miraculous abutment of the divine upon the human and by those who regard it as sociologically useful and nothing more. Religion, in these views, does not belong to the structure of life, but is an artificial outside device built to supply a counter-thrust to a structure that will not stand on its own foundations. In this age of steel and concrete, the preacher who resorts to the doubtful wisdom of the flying-buttress principle does not convince us or stir in us any profound conviction concerning religion as a real issue of life. Such a preacher *does not deal with his real subject*. He builds up his social theory independently and then embellishes it with religious language. He is creating religious scepticism, scepticism of the worth of life itself.

What a change to listen to Jesus! He compels us to believe that the spiritual is an inescapable fact in human life, the issue of supreme concern for everyone. Religion is not an external buttress, nor a masterpiece of ornamentation, but the supporting foundation or the very vital source of life. Every wise builder is primarily concerned with his foundations so that the walls of his structure will stand up without any shoring. Instinctively we recall Jesus' parable of the two builders. One built a more ambitious edifice than his foundations would sustain, "and it fell." The other built upon adequate foundations and his structure withstood every form of storm and stress. "It fell not, for it was founded upon a rock." Two thousand years have not lessened the tremendous impression made by Jesus in commanding men

solemnly and authoritatively to attend to the spiritual foundations of life as the matter of supreme concern.

Many people today are turning thoughtful and trying sincerely to think through the problem of life. They feel the time has come when we must decide either to treat the spiritual as merely an ornamental or sentimental anachronism, or else give it a structural place in life's foundations. One of the great needs of the hour is for a profounder thought-leadership able to guide men to this assurance of the greatness and security of life itself. We are tiring of the superficial methods by which the superficial results which have never been satisfactory to us, are reached; we want profound insight. In our pulpits we need closer thinking more than we need almost anything else. In recent years, too many churches have yielded to the exigencies of the hour and called men who can "get results" to be their leaders. In reaction from an excessive intellectualism in theology, we have substituted the popular social or business-manager type of leader. We are suffering now for lack of a thinking ministry able "to see life steadily and see it whole." We must have men again too much awed by the greatness of life to discuss minor issues in the pulpit. Ability to "run a church" on the familiar modern plan, is a gift which is too commonly divorced from the ability to feed spiritually hungry people or to help thoughtful people to see the rational claims of spiritual living. Superficial evangelism is too often a cheap substitute for hard, vital thinking about spiritual reality. We must all rethink the problems of life and religion for ourselves.

For we cannot be too often reminded that the matter of sound thinking is intimately connected with the matter of sound living. A nation may be betrayed by the unsoundness of its thinking quite as well as by the corruption of its heart. Immorality results in rottenness; wrong thinking in paralysis. The life of the intellect and the life of the heart are not indeed identical, but they do vitally affect each other.

The mind element, the thinking of a man or a nation, is a tremendous factor in conduct. Was it not wrong thinking—a wrong philosophy of life—which precipitated the World War? There is a fundamentally sceptical treatment of human values which destroys the soul of a man or of a nation. Noble philosophies and beliefs ennoble society; false or worthless philosophies defeat or handicap the men who are guided by them. Great moralities must have great rational bases to inspire and permanently sustain them. The amount of driving force in a society is determined by its capacity to respond to the great motives and incentives that are found in life's unobvious meanings.

There is apt to be a certain unity about the thinking of any group or any age,—certain great tidal thought movements and currents that constitute a culture or a civilization. The characteristic mental attitude of our modern civilization is conveyed in the statement that we are scientifically-minded. Our thinking is saturated with scientific ideals of understanding and explaining. This method, mood, and marvellous new insight is a hard-won achievement. Progress without a parallel in history has taken place by its means in our understanding and control of nature and its forces. This scientific renaissance has effected a greater transformation in the mental habits and in the manner of living of the multitudes than any movement that ever preceded it. Its beneficence is a matter of common knowledge. The claim cannot truthfully be made, however, that the new thinking has brought nothing but beneficent results to the race. It has also laid upon us new thought-responsibilities which have not been faithfully met.

How has this tremendous new factor which we may call "scientific-mindedness" affected our ways of looking at life itself and its major issues? Have religion and ethics and the spiritual interests of life profited in proportion to the practical interests? Or have they sometimes suffered even from the brilliancy of our achievement in other lines?

In reply we might point out certain emancipating and

illuminating consequences of the new scientific insight in our dealing with the higher interests of life and stop there. It has brought much new insight into spiritual meanings and new effectiveness to many forms of social service. "Scientific-mindedness" is *potentially* of incalculable blessing to the whole life of the race.

Sharing, as he does, this enthusiasm for our scientific age and with no shadow of scepticism as to the wealth of good things of the same kind that science has yet in store for us, it is none the less pertinent for the rational critic to note certain demoralizing results that stand to the discredit of the new insight and the new mental method. Prosperity is good, but prosperity often proves too much for the spiritual in men; so, likewise, brilliant thinking may be only *one-sided* thinking which is neglecting precious human interests. Our brilliant age is one-sided in its thinking. We do not see life whole. Moreover, it is the highest values to which we are blind.

And there is a real peril to the spiritual interests of mankind in the fact that the significance and limitations of the new concepts and new preferences in method introduced into our thinking have not always been clearly understood by those who hold them. The point of confusion occurs where the human world and the natural world overlap. A man belongs to the animal world and his biological classification is along with all the other animals. But he has a form of self-conscious life and capacities for moral and spiritual experience which manifestly forbid complete parallellism between the human world and the natural world.

Shall our ideas of organism and mechanism which so triumphantly explain the mechanical and animal world, be rigidly applied here in the realm of developed mind? The insight of the scientific-minded sometimes becomes confused at this point; sometimes it grows dogmatic in its answer in the affirmative. The impossibility, nevertheless, of applying ideals of mechanism and organism to the data of mental and moral consciousness, is apparent to all who are not obsessed

by the mechanical and biological. Personality, active creative minds with capacities for conscious experience are original data distinct from animal data, except in the limited sense that they emerge at a certain stage of the biological scheme. One can understand and manage animals best in groups. But each individual man requires separate classification, and his inner, self-determining capacity introduces an element of originality not completely accounted for in any biological scheme. The secrets of self-conscious, thinking intelligence must be unlocked by different keys than those that go by the name of mechanism and organism. It is certain that all quantitative schemes of measurement, of predicting the future, of reducing spiritual data to a common denominator, must forever fail. Mechanical cause and effect cannot explain self-sacrifice, character and altruism.

But the very fact that the dual experiences of men, the natural and the personal, impinge upon and condition each other, constitutes a constant temptation to carry over the mood and methods of triumphant natural science into the measurement and explanation of spiritual data. The very language that we are forced to use is coined on the sense plane, and constantly lies in wait to betray us into literalisms and mechanisms. When we frame our thoughts upon the higher life into speech, the metaphor tends to become the reality. And the consequent mechanizing of the life of the spirit in both our written and spoken discussion tends to make the higher capacities of faith seem unreal to the stoutest believers.

Environed by machinery and ideals even that are mechanical in pattern, the spiritual life of men has to fight for its existence against a scientifically-minded age which refuses it recognition as a reality. There are two foes to the higher life of men in a civilization like ours. The first is moral infidelity, the surrender to moral evil. The second is rational infidelity, the surrender in the face of difficulties to disbelief. We need to come to grips with both these forms of quitting and face them down.

Perhaps for the majority of men in the fight for the supremacy of the spiritual in life, sensualism or animalism is not the supreme enemy of the soul-life that he encounters. A man can visualize his animal passions for the gross beasts that they are—and conquer them. But the horrid misrepresentations of thought which smear the sanctities of life with the slime of unbelief and persuade a man in the name of reason that he is not a living soul but a plaything of a materialistic and mechanistic process of which he is a part,—this is the destruction of souls whether of men or of nations. And when the sorcery of naturalistic thinking is thus cast over his whole rational life bewildering him by its apparent reasonableness, confusing his sense of value, pointing to the animal origins of holy things, making him distrust the worth of morality and character, seducing him to the worship of force,—then it is that heroic measures must be taken by him to extricate himself. Faith is partly intellectual in its nature; and when the rational strand in moral faith rots and weakens, its glory has departed. Thinking by mechanical patterns, which enthrone cause and effect; biological method that measures everything by origin and not by capacities and goals; the temptation set before the reason to deny the validity of life's higher meanings and values—this is an evil that threatens the minds of men today. Under its spell, many heroic ideals and purposes have withered. How the spirit of high adventure has weakened, defeated by the meaninglessness of life as a mechanism. For the affirmative attitude of belief, of mental confidence, that enthrones the great meanings of life in power, is still the condition of great spiritual achievement. As in the days of Jesus we can do no mighty works in the atmosphere of unbelief. Mechanism and spiritualism as ultimate explanations of life are always competing theories soliciting us to choose between them. Woe to the man for whom the mechanical explanation of life is the last word. He has lost out in his efforts to discover unconditional worth in human life and work. He has lost the clue to life's meaning by letting himself become mired

in the technique of its unfolding processes. He has turned his back upon the power to believe in himself, in the greatness of life, in the intrinsic greatness of the experience of being a Person. He has hopelessly shut himself out from the vision of the eternal in the temporal. He has lost his soul.

There are two types of human degradation; the loss of the power to will, and the loss of the power to believe. The spiritual adversary of our age oftenest paralyses a man's power to believe nobly. Thinking by mechanical patterns makes for living the automaton-like life of a machine. Spiritual living, on the other hand, presupposes spiritual patterns in our thinking. It seeks and finds a rational way of thinking about life which sees it whole, subordinates the animal and mechanical, and gives the supremacy to the spiritual. It proves that it is rational to follow Jesus in "thinking nobly of the soul" and in finding the center of gravity of life's realities and powers in the inner life of the spirit. It seeks and finds an inner experience of mastery which is mightier than all the forces that can war against a man. Its answer is Yes to the question, Can a man achieve a living soul?

The most significant contest going on today in the thought world is that which centers about the movements named *humanism* and *naturalism*. Our philosophies are either keyed to mechanical, scientific and utilitarian conceptions; or to the personal, the spiritual, the intangible values. Current literature reflects the above contrast to a marked degree. Subtly and indirectly much of it tends to infect the reader's mind with cynicism, small confidence in the spiritual, materialism of the most pronounced type. The spiritual is undermined and overthrown, not by direct effort, but by implication, by the poison work of the sceptical spirit masking as philosophy and truth. Moral confusion results.

We register here our conviction that an underestimate of personality is the chief defect in current materialistic theories of life, and that a juster estimate of personality alone can

exorcise these sceptical tendencies. Nothing else will do so much to render our idealism and spiritual philosophies impregnable as a sounder psychological account of personality and its powers. In a sense the fundamental problem the solution to which will solve the whole Social Question today is the psychological problem. We must reestimate the dimensions of personality and the significance of personal experiences for the universe in which we live.

As a form of experience the spiritual is an invincible fact. In this respect religion is like science. The ultimate appeal of both is to experience. They are equally empirical in the broadest sense of that term. But these two departments of human life, religion and science, appeal to two different kinds of experience, equally valid, equally invincible. Alleged contradictions arise between the scientific spirit and the religious spirit when we refer religious facts to scientific experience for their verification, or refer scientific facts to religious experience to be tested. This is an irrational thing to do. Those who do it land in alleged quarrels between religion and evolution, in Fundamentalism, or in some other form of "warfare between science and religion."

The only way out of this warfare lies through a broader doctrine of human experience. We must take higher ground than either of the contestants. The apparent contradiction between the two kinds of experience disappears, as we become experimentally scientific and experimentally religious both, and trust the reports from both realms equally.

Religious experience is found at its best in the prophetic ages of Hebrew history, in Jesus and his greatest disciples of all ages. All these men built life upon a kind of human experience that has impressed the world by its reality and depth. The Psalms are saturated with religious experience of this same superlative quality. The fact of this excellence in religion cannot be denied or belittled, although the scientific experience of those ages and those men was undeveloped. Scientific experience, on the other hand, is found best developed in our modern age. Our sciences are built

upon a kind of experience, also, which is unquestionably valid.

If it be true, then, that other ages have excelled us in religion but that we excel them in science, does not that fact account for the characteristic form taken by most of our problems? We have not sufficient depth of spiritual experience to sustain us by itself and give us confidence, therefore we seek for the missing security in logical reasons and attempts to harmonize religious ideals with scientific experience. Our religion consists largely of unverified traditions; it has little depth of earth, no deep roots in experience. The great imperative for our modern age is a call to enter as deeply into the riches of the spiritual experience of life as we have entered into the riches of the scientific experience of life. The religious experience is no more true and real than the scientific experience, but it is just as true and just as real. The spiritual experience, however, is the more valid experience upon which to depend to sustain the life that builds upon it. The certainty that accompanies a great spiritual experience, brings great harmony, peace, joy, and power into life.

The surface nature of our dealing with life today is a fact that does not admit of challenge. Our civilization is clever and brilliant, but it is not profound. We excel in the description of life, but not in its deeper understanding. Our very philosophies are becoming superficially descriptive. We exhibit a growing distrust of the ability of the higher capacities of our understanding to deal with facts not completely amenable to the methods of natural science. "Is it scientific?" is our supreme test. And we quote the great names of science, in utter unconsciousness that scientists have no exceptional authority, as scientists, when they offer an opinion on life's fundamental problems.

Our interests betray the surface character of our living. We are interested in things but not in ideals, in methods rather than meanings. We have a passion for what we call the practical and the concrete. Schools for vocational

training are out-distancing the educational institutions founded to build soul and character. Making a living, or some poor idea of "happiness" seems to be the end of existence. In this brilliant, shallow civilization how little living and thinking is done under the spell of great religious experience, face to face with great spiritual issues, and profoundly moral concerns. These realities take second rank among us. Harnessing Niagara is a greater feat and a greater service for civilization according to our standards than moral self-mastery, learning to rule one's spirit. The wonder of radio broadcasting impresses us far more than the wonder of authentic communication with the Source of Being. Our civilization has eyes to see and honor men of vast material wealth but is blind to men and women among us of vast wealth of moral personality. Our children breathe an atmosphere of materialism. Our institutions and our working philosophies are breeding a race of men and women in whom the practical is running amuck, and the spiritual is despised and rejected. We turn over to the churches the impossible task of stemming this tide of materialism. When will we learn that the Spiritual comes first and is Reality! the highest and most authoritative kind of reality! Only when we learn that the spiritual is a structural and basal fact in human life shall we cease to treat it as ornamentation or thrust it to the rear.

It is clear, then, that we are not living whole lives. Our philosophies do not reckon with all our human resources. Our boasted empiricism,—our appeal to experience as the ground of our realities—is convicted of a lack of thoroughness out of its own mouth, if there are capacities for experience undeveloped within us, unresponsive to our environment. Experience is not a standardized or constant quantity, but a variable that can be carried to infinity. Spiritual blindness or deadness does not argue the unreality of spiritual things, but our own lack of capacity to discern and appropriate them.

Experience is our great, rich, living impact upon our

environment, which is always developing into completer forms in growing souls. Let it be admitted that it is possible for a man so to limit the cultivation of his capacities for experience that on the lower levels his experiences shall be actively fruitful, but on the higher levels his capacities shall be latently sterile. It is possible for whole groups or civilizations thus to atrophy their power to perceive and appropriate certain supremely valuable contacts with the universe by which they are environed. If a tactual nerve is dead you are unaware of what it may touch. Only spiritually alive people are aware of God in whom we all live and move and have our being.

Our age is keenly alive to the practical, the material and the useful. Certain standards of value and principles of understanding are developed by it to an exceptional degree. Our civilization is a brilliant success in its scientific insight and in its ability to apply this insight to personal and social uses. The reason that we can explain the world, *scientifically*, better than any other age is that we have been so faithful in scientific experimentation.

Unfortunately, the development of spiritual appreciation has not kept pace. Our civilization is critical rather than creative in its attitude toward spiritual reality. Technique interests us more than creative purpose and results. Even in religion we know more about the form of godliness than we do about the substance. We have scientifically tested programs to offer elsewhere, but nothing that we can confidently and convincingly offer in the case of the religious explanation of the world.

Spiritual depression, scepticism, hopelessness, powerlessness, seem to be the moods that the civilized world brings to the survey of life today. Our morale is at a low ebb. We suffer from spiritual anæmia. Our religion and our morality, instead of striking in and penetrating from deep to deep in their experiences of spiritual reality, tend to run off into shallow rationalisms, practicalisms and institutionalisms. These symptoms are sure signs that this age is spiritually sterile.

CHAPTER II.

A MISSING WORLD: CREATIVE PERSONALITY.

ONE of the thrilling romances of modern science is the story of how the planet Neptune was discovered. The orbits of some of the known astronomical bodies were observed to be eccentric. Uranus, for instance, moved in a wabbling path for which the formulas of gravitation could not account. Scientists were agreed that the cause of the eccentricity must be some huge, undiscovered body in the astronomical universe. Leverrier began a mathematical study of the aberrations of the planet Uranus, which he was finally able to reduce to a formula. He calculated both the point in the heavens and the time at which the presence of a planetary force would account for the observed disturbance. The observatories turned their telescopes upon that point and at the designated moment an hitherto undiscovered planet moved into view. "They detected the silent footsteps of Neptune as he trod the solitudes of immensity."

There is a similar instability in the world of human life today that is ominous and profoundly disturbing. Calculations based upon the generally accepted theories of society are proving erroneous. Let it be admitted freely that the economic and social sciences have done much to organize and clarify our understanding of society and its laws, and to put this knowledge at the service of the race. The philosophies derived from them, however,—economic and socialistic determinism—have brought the world to confusion and shaken to its very foundations the civilization that put its trust in them. The German structure has collapsed, and crackling walls are admonishing all the nations that their old

foundations too are insecure. We are witnessing social upheavals on a scale without precedent in history. Political governments with a long history are crumbling to pieces, monarchies are being tossed aside and economic schemes of every degree of radicalism are being proposed and seriously considered as a substitute for the social order that has failed. Bolshevism, Socialism, Communism,—radicalisms of every sort—ask us to let them bring order out of chaos; peace, justice and stability out of the social distress which grips the whole world.

No problem, comparable in importance to this vast search for social stability, can engage the attention of thoughtful people. Experimentation based on promising leads will count most today not in the laboratories of biology and chemistry and physics, but in the social laboratories where personality, individual and corporate, is studied, and solutions discovered that go to the bottom of the world-agony. For the great wheels of society are not turning rhythmically, but with grindings and clashings that show the bearings are out of true. The ominous wobbling going on in our present social order as its parts with difficulty keep the orbits assigned them by the social theorists, proves that it is running down like a dying top. Does not this excess of friction and lack of drive point to a *missing world of power* which we are disregarding and with which we ought to reckon?

A new evaluation of creative personality is the factor we identify as the one not fairly reckoned with,—the “missing world” quite commonly ignored at present in our social calculations. For the realm of consciousness, the habitat of living selves, is not a mythical world, but a world of the first magnitude as far as dynamic forces are concerned. The weak spots in the scholarly explanations of our social leaders will be located and the main thing lacking in our observations in the fields of the social sciences will be added, when the true dimensions of spiritual personality are recognized. If the conception of personality at the heart of the ethical and religious teachings of Jesus is once allowed to superin-

tend our social thinking, it will introduce new steadiness into the social order. Our point is that the moral world is a world with drive and creative energies peculiar to itself which are as real as those of the world of economics or eugenics. We contend that human society can be stabilized only by building upon a spiritual foundation.

Our discussion will get nowhere unless we can persuade the reader that we are dealing with facts carefully observed and scientifically sifted and that we are not spinning fairy tales. That which gives stability and impressiveness to a scientific explanation of a thing is the way that the scientist is able to make us feel that he has the universe behind him and that he is dealing with cosmic facts from which there is no appeal. As a scientist in the spiritual realm, I covet that same secure and confident buttressing which rests upon observed facts and which can be verified in life for the ethical interpretation of society. So let me outline the cosmic drama of world-making and the noble part which personality has played in it. The evolutionary process is a continuous performance with such quick pick-up that between the acts the curtain is never rung down. Indeed, there is only one far off divine event from the beginning until now, to which the whole creation moves with many shifting scenes. But for ease of exposition, I will divide the familiar drama into five acts.

Creative energy first produces the inanimate worlds as a titanic stage for the later action of the piece. From stardust to planets, out of cosmic cauldrons and furnaces, by hammerings and weldings, by moulding and compressing power unthinkable in magnitude, the inanimate worlds are shaped. By volcanic fires and glacial ice, by the age-long sculpturing of the elements, the incessant whirling of the potter's wheel, worlds are prepared and regimented into systems in space.

This action on a cosmic scale is carried on according to definite laws that know no deviation or shadow of turning. Nature is silently and slowly working on today as in the

beginning, and to the end of time will keep busy at her work, the relentless architect of the universe as the theater or stage of life.

The outstanding feature of the second act is the advent of life, which introduces a new fact into the cosmic process. In its primitive estate, however, the lowest stages of vegetation, life is almost indistinguishable from the inanimate world from which it springs. From this unpromising beginning, nevertheless, proceed all the majestic and elaborate flora of the world. It is nature, the cosmic architect, in a new aspect of its evolutionary task of world-making. Her forces and her materials are the given terms of the equation, and the patterns taken by these early forms of life are as infallibly determined as the constitution of the rocks.

In the third act of cosmic world-making, animal life appears on the scene, in the beginning hardly distinguishable from the plant-life around, but growing very gradually complex and giant in size. This kind of life, too, animal and unanchored however much it exceeds in reach and grasp the lower forms of life, vegetable and anchored, is clay, also, in the potter's hands to such an extreme extent that it is unable to dispute successfully the autocratic rule of the determinism at work in world-making. Food and reproduction and defence almost wholly exhaust the primitive instinctive animal responses and the solutions of all the problems they raise are determined infallibly by the cosmic forces. This race shall die and that shall live by the foreordained decision of the environment in either case. The whole history is a tale of endlessly repeated acts of passive, unconditional surrender.

The next act in the evolutionary creative process is marked by the appearance of primitive man. He is little more than a glorified animal. His life expresses itself chiefly in terms of his appetites and passions and instincts. He is linked by the closest ties to the animals by all of his elemental physical needs. Nearly all his problems are set him by his animal needs of food and defense and procreation, and he lets his

cosmic environment solve them for him with almost the same mathematical inevitableness as it does the same problems for lower animals. Almost but not quite. For he does take the first feeble steps in co-operating with or defying the cosmic action about him and within him. He exercises a little pitiful margin of deliberate mastery over the environment where the animal exercises none. The germ of self-conscious intelligence has entered into his being.

And the last act of the creative energy in its world-making venture is an act of abdication by which the former animal-man, so docile under its tyranny, is replaced by a man-animal able to develop ideals and discipline himself into mastery over his world. By his whole physical organism and its laws he is still as much a part of the cosmic action as any animal product of the process. But his advance in status over preceding types of life is measured by two things: First, his *thinking* capacity gives him the power to invent means of utilizing or reversing the cosmic action. He can reverse, i.e., cure and prevent disease, and he can utilize the cosmic forces, i.e., invent aeroplanes and radio outfits. And, a second new endowment has come, an imperative at whose behest a man selects the worthiest among his ideals to hold before his mind, acknowledges their authority, and thenceforth fashions his own spiritual destiny by them as a pattern. The dominion of environment gives way to the dominion of character, and custom is second to conscience. After a man becomes a moral being, he brings a new form of energy to any given situation and knows that he must swim, whether he swims in the direction that the cosmic current is carrying him because he decides to go with it or upstream against it because he decides not to travel with it. He knows, by one sweeping generalization, that he must *moralize* his whole natural world. Romance enters every man's life at this point where he perceives that he too is a responsible creator, able to pit his energy against the cosmic energy, with a chance to win. This does not minimize the fact that such a man is still tied by the laws of heredity and environment as by iron

chains to a cosmic process that grinds on with relentless necessity. We must not let the abstract logic that is always trying to show that freedom and necessity are mutually contradictory terms intimidate us. All the scientifically observed facts concern us. The facts of determinism are here; so, also, are the facts of freedom. A man is the helpless victim of the elemental laws that bind him to the cosmic process and absolutely determine all the features of his natural constitution. Yet the same man does possess an inner power of initiative, of recovery, of creativeness, of self-determination, of achievement, of inherent nobility and worth which must be reckoned with in any account that really understands and explains him. Classify Christ with a chimpanzee and it may be that there is a thin and slender sense in which such a classification can not be successfully disputed. But if we do not see the utter futility of the kind of limited scientific analysis that would stop there and dismiss the personality and spiritual worth and power of Jesus as negligible or non-existent, we identify ourselves with the numberless victims who confess that the jurisdiction of determinism is unlimited.

I have thus sketched the cosmic processes of world-making in order to make it perfectly clear that I am squarely facing the fact of the heavy chains of necessity and animality that bind men at every stage to their environment. On the other hand, I claim the same rigid scientific reality for the companion fact, namely, that part of our endowment is an inner power able at certain points to defy or modify or control the cosmic power without. Both forces are equally real,—the cosmic power and the personal power, the environmental and the inner.

Small wonder that the great ethnic philosophies, brooding over the mysteries of human existence should have eyes again and again only for the obvious determinism of life and have denied the reality of freedom. For thousands of years India has groaned under the Buddhistic doctrine of Karma, that life is a circumference that can only return to its start-

ing point and begin over again. Either that, or lying supine under the Brahmanic belief that all choice is illusion or evil, and absorption into Nirvana the only peace, it has sought the mocking goal of self-extinction. Thoughtful Greece was captive to the notion of an inimical fate which pursues and taunts and finally gets us. The determinisms of life always have cast a heavy pall over the thoughts of men; their brooding philosophies have been no match for them many times, and the dead weight of life's necessities has outweighed all its hopes and ambition. Endless processes, cycles of existence, or a predetermined extinction or suffering or happiness,—that is the substance of the faith (or unfaith) of countless millions,—philosophies which are inductions all based upon the determinism of life.

Now the thoughts of men today do not run in the groove of the picturesque Greek philosophy of the goddess, Fate, driving her triumphal car with the race of men chained to her wheels. Nor is western civilization afflicted with the dreamy Indian philosophies of Nirvana and Karma. One cannot help feeling, however, that for millions of men and women in other parts of the world these hopeless, fatalistic views of life prevent the noblest developments of personality and keep the race on the rudimentary levels of cosmic existence, uncheered, unmotivated, unblest by any optimistic outlook.

While our thinking today is not entangled in these forms of fatalism, we do run to a new type of deterministic philosophy which is a peculiar menace to faith and hope and the prospect of finer spiritual achievements for men; I mean the philosophy of naturalism,—our modern form of philosophic distrust of spiritual values and of their rational foundation.

Naturalism is a striking instance of the type of thinking which fails to note that any single mental method has its limitations, and shapes all of its conclusions in terms of natural science conceptions. It sees and feels the determinisms of life, understands the universality and unity of

law and the exact equations of physical and mechanical life, but has no eyes for anything else. Coming from the laboratories of natural science with a wonderful formula for explaining side after side of reality, it endeavors to apply it universally to every district of personal life. The naturalistic philosophy is the result.

The naturalistic way of thinking of life and the world is best understood by tracing its conquests in outline. Natural science in all of its branches undertakes to describe the regular sequences that occur in the cosmic processes in the various fields. It ferrets out the processes of world-making and writes them out in equations. Recalling our sketch of the five stages of cosmic creation, we may enumerate the appropriate descriptive science of each stage. The sciences of physics and chemistry are engaged in writing the history of the first act of creation. These sciences bring to us from their study absolute evidence that cosmic forces working according to regular sequences are the only factors involved in these problems. Botany and agriculture and forestry find the same kind of facts and forces, working according to inviolable sequences as they write the history of the second act of creation. Tracing the evolutionary advance into the field of animal life, zoology and biology in writing the history of the third act of cosmic creation declare that the formulas of the whole animal basis of life are as predetermined and iron-bound as in each previous field. Thus still triumphant, scientific method passes to the fourth act of cosmic creation and writes the history of primitive man according to the formulas of the animal world, in terms of climate, environment, of instinct and appetite mixed with ever so feeble power to resist the environment closing in on him, from every side. Determinism is the cosmic formula still.

Shall we say the same of the last chapter which is being written now, the history of civilization and the human conscience? Thorough-going naturalism answers yes, that this whole chapter, too, is written by determinism. Conscious-

ness and conscience are only an extension of the regular sequences of the previous cosmic processes. They simply form part of the one relentless process that we have been describing from the beginning; force is working according to regular sequences, and determinism is the levelling principle which reduces all cosmic creation to one fixed formula. This is naturalism, the modern form of philosophic distrust which finds no solid ground for affirming the independent worth and power and permanence of the spiritual and the moral. All things are aspects of the one relentless cosmic process, that and nothing more. The pedigree of mind is matter; and the destiny of love and righteousness and heroism and character is the destiny of any dream,—even dreams follow regular sequences that knit them into the cosmic process. This modern form of distrust, saturating the life of today, is more hopeless and enervating than the ancient, and it has none of its loveliness and dreaminess. It likes to be positive and dogmatic. It is uncompromising and “scientific,” and will not allow high human hopes even poetic burial.

The incontrovertible strong points of naturalism derive from the one source: the outward facts on which it is based can be seen and handled, but their inward significance is more hidden. A man is mired in the lower stages of the cosmic process as definitely as is any animal; but not as inextricably. His natural history is indistinguishable from theirs. Moreover, the biologist can ignore the contribution civilized man makes or deny his power to make it and can still trace by minute steps the story of the evolution of mind, of consciousness, of morality, of religion. The instincts and the impulses of the lower life are transmuted into the facts and powers of the higher life of men, and the inference that they transmute themselves automatically can be taken for granted. The animal habit becomes the tribal custom and later the developed conscience and the assumption is that the process is all of a piece, start to finish. All of our highest powers and capacities can be tied in this falsely simple way

to the earlier stages and the lower animal powers. It can be taken to be all one process, in all its parts. All talk and thought of a new factor creeping in is illusion, an attempt to sugar-coat the unpalatable pill of life which we must perforce swallow. A really scientific mind will resolutely reject the sugar-coating in all its forms and restrict itself to the bare truth, i.e., rigid cosmic determinism. It is not hard to see how naturalism has grown to be the almost inevitable creed of the laboratories, and why research work in them inclines men to distrust freedom and its spiritual values.

But this other set of facts and other method of understanding from which the narrowly scientific method shuts itself out, is not illusion nor myth. These somewhat more hidden facts in the field of spiritual reality are discoverable by experience, and experimentally verifiable in their own field. Upon closer inspection they turn out to be trustworthy facts and tested conclusions from them can be safely used in constructing our social sciences and philosophies of life. All that the natural scientists say of the rigid determinism which the cosmic power exerts every time and everywhere it is allowed is true. One other incredible fact is also true!—incredible from the standpoint of a too narrow method of scientific technique—that sway can be successfully disputed. With the entrance of men of intelligence and conscience upon the cosmic stage, an actor appeared who was a personality and not a thing or a puppet. This new fact, personality, had at its command a new type of power, consciousness to pit against the cosmos. A never-ending contest between personality and the cosmic process then began, and the man grew in his ability to control, direct and make it fit in with his purposes. A factor which thus initiates and directs and achieves literally a new world must be allowed to play an equally brilliant part in our working philosophy. That is not first which is spiritual, but that which is natural; afterward that which is spiritual. Developed personality is a new, self-directing, spiritual force, and not merely one more undifferentiated aspect of the cosmos.

This is a capital fact which forces personalism to compete with naturalism as a philosophy. The scientist's rigid canon of determinism must be reinterpreted and revised to make room for this new fact of *conscious, creative activity*. His technique of method must be altered to suit the new principle of self-determination.

The old personal philosophy regarded man as a miracle. The new naturalistic philosophy makes him a piece of refined mechanism. The philosophy of the future must deal with man as creative, qualified to league himself intelligently with the cosmic forces which bring new worlds into being. The world missing in our calculations is a world where self-determinism—greatest of all planetary forces,—reigns. If the thing is to be done at all, that force must be depended upon to bring stability and harmony and peace into the social universe.

Personality is a positive form of energy building up a new world of spirit in the universe, operating by a new causal principle destined at some points to defy or exercise an over-control of the cosmic process. We can forecast the future of the moral world that is forming, by studying its history up to date.

1. First there is the evidence of which civilization itself is the embodiment that a world is being built in which neither the ideals nor the determining executive force belong to the cosmic process. Let me quote here the protest of Huxley, great scientist that he was, against the naturalistic fallacy:¹ "The history of civilization details the steps by which men have succeeded in building up an artificial world within the cosmos. Fragile reed as he may be, man, as Pascal says, is a thinking reed; there lies within him a fund of energy, operating intelligently and so far akin to that which pervades the universe, that it is competent to influence and modify the cosmic process. In virtue of his intelligence, the dwarf bends the titan to his will. In every family, in every polity that has been established, the cosmic

¹Quoted from Huxley's Romanes Lecture.

process in man has been restrained and otherwise modified by law and custom; in surrounding nature, it has been similarly influenced by the art of the shepherd, the agriculturist, the artisan. As civilization has advanced, so has the extent of his interference increased; until the organized and highly developed sciences and arts of the present day have endowed man with a command over the course of non-human nature greater than that once attributed to the magicians. The most impressive, I might say startling, of these changes have been brought about in the course of the last two centuries; while a right comprehension of the process of life and of the means of influencing its manifestations is only just dawning upon us. We do not yet see our way beyond generalities; and we are befogged by the obtrusion of false analogies and crude anticipations. But Astronomy, Physics, Chemistry, have all had to pass through similar phases, before they reached the stage at which their influence became an important factor in human affairs. Physiology, Psychology, Ethics, Political Science, must submit to the same ordeal. Yet it seems to me irrational to doubt that, at no distant period, they will work as great a revolution in the sphere of practice."

2. But this first conquest of environment which signalizes man's entrance into the drama of world-making and his rôle as a force in competition with the cosmic force, is only a preliminary. His main business is to be the conquest of himself and the building of a social order upon the cosmic and the animal basis of human life that shall give stability and permanence to high, spiritual things. When he conquers greed and passion and selfishness and learns to control and rule himself in terms of love and self-sacrifice, what shall we say of the possibilities of the new world?

Naturalism as a philosophy of denial loses its standing when account is taken of all the facts, the human facts and the cosmic facts. When you realize that personal creative force actually dovetails into the cosmic creative process; that it has its independent history and independent goals of

achievement,—you must respect personalism as the philosophy of life which takes into account all of the facts and not simply the arbitrarily limited collection recognized in natural science. Naturalism as a philosophy is impossible to the man who perceives the magnitude of the moral universe. If we are to do justice to these higher human realities we must supply them with a rational foundation which will not deny creative freedom by “explaining it away,” but will build upon it as an irreducible fact of personal existence.

CHAPTER III.

THE DIMENSIONS OF PERSONALITY.

ALL problems in which human capacities and human worth figure, are solved differently by any two people who differ sharply in their views of the nature of a person. Start with a presupposition that the human species can be fully understood in biological categories exclusively, and a purely natural classification and evaluation of human data is inevitable. But those who discover that the facts of consciousness, self-consciousness, self-determination or freedom, idealizing powers, reason, ethics, character, religion do not prove wholly tractable when the limited methods of scientific biology are applied to them, are obliged to seek and find categories for understanding human life, not recognized in biological science. If the human mind and human society and civilization possess kinds of significance for which biology has no weights and measures, then methods of dealing with these other facts and forces unknown to biology, also, must be employed. The naturalistic obsession has been so strong, that many of those who have somewhat slavishly applied the technique of natural science to human problems have done so without any inkling that they were not dealing fairly with the astonishing facts of personality. A more adequate psychology is urgently needed but it will not contradict the biological descriptions of mind facts, rather it will supplement them and transform them. If creative capacity is an attribute of consciousness we must have a revised theory of mind which clearly sets forth the dignity and worth of the spiritual capacities which make persons utterly incommensurable with the natural world—in spite of the

fact that the human mind cannot be studied apart from its organic relations!

Hume, professing to stand outside experience, watching the succession of his own sensations, declared that he could find no sensation of self. Therefore he denied the existence of a self. He is the father of all those who today in the name of the empirical method deny the existence of a self. Hume's crude method has now been superseded by a refined empiricism which reaches the same conclusion that no self can be found by analysis among the many objects of knowledge. Reflective thinking, however, keeps right on repeating Kant's question "How is experience possible?" For though the person himself who experiences and knows, can not be caught by the sharpest observer and pinned down as one of the factors among the complex contents of experience and knowledge, he is the underlying presupposition nevertheless and indispensable condition of all such experience. The denial of self requires the presence of a self to make the denial. The self is the one fact so immediately given, so integrally a part of all experience, that the strictly empirical method of analysis can not locate it. Personality is not a process nor a thing nor does it belong to the forms of energy with which biological methods deal, but it is a self-conscious, self-directing force, self-known in self-consciousness, and the only adequate apparatus by which the experience can be acquired which is the basis of all knowledge.

An inquiry into the dimensions of the self or person thus becomes of the first importance for the student of spiritual reality. This is not because he brings a "theological bias" to it nor because he is under bonds to defend a "future life," but because the validity of the meaning he attaches to the facts of experience depends upon how this question of the dimensions of personality is answered.

It is time that we dropped the absurdly serious way in which we have been doing deference to a restricted and highly abstract "scientific method," time we ceased to concede to it the power to oust every other form of human insight. Mate-

rial and quantitative measurements are too much in evidence, and the physical and animal categories are too often used as the formulas of all fruitful explanation. "Facts," too, have been made to fit into pigeonholes too few in number. Theories of personal and social life must indeed take all tested *facts* into account, but that can be done without adopting any one narrowly scientific ordering of these facts. The ultimate theory of personality to which we attain will have to stand the "empirical" test of life's inner creative facts as well as those which are organic and natural. The economic or animal basis of life bulks too large in most modern theories of society; the spiritual or human basis of life will be the controlling reality in the tested social theories of the future which will more profoundly understand the personal and social world. For personality is surely going to turn out a much larger and more significant factor than has been supposed. Meanwhile, in making up our provisional theory of personality, certain significant facts call for interpretation.

I.

THE RISE OF THE INDIVIDUAL.

The most significant event in the history of the race is the rise of the individual.¹ The most significant event in the life of the individual is the dawning of self-hood. In primitive society the animal law of the predominance of the organic, makes the necessities of the tribe, or the whole, elbow aside the preferences of the individual parts. The savage is governed by herd instincts and appetites. Conformity to custom, tribal habits, constitute for him both the content and authority of conscience. Heredity and environment conspire to merge him into the species almost as completely as in the case of the lower animals. Until self-deter-

¹"One can hardly overestimate the importance of that progressive movement which has gradually transformed individuality into personality." Galloway, "Philosophy of Religion," p. 435.

mination gets a better start, the significance of any human unit is measured only in terms of the group to which he is related.

From this almost animal identification with the collective life, the individual differentiates himself only gradually. With the original assertions of his independent preferences, a most significant form of power appears on the scene. Selfhood is being achieved, personality is in the making. Henceforth the individual thus produced must be reckoned with in all the equations expressing the social law of the human species. The principle of independence and autonomy begins to challenge the principle of acquiescence and authority in the carving of individual careers. Here and there individuals of marked personality arise as leaders who induce the group to break through the barriers of old customs or to initiate new ones. The authority of precedent exercised by heredity and environment on the one side, and the rising tide of independence exhibited by the individual on the other, are getting ready for a prolonged struggle. To change the figure, a travail of the cosmic forces is in process in which free personality is coming to birth. In this interaction between the individual and his environment, moral personality is coming to its own. His automatic response to his environment is on the wane and he is becoming autonomous.

For that is what goes on in the developing life of society. When individual capacities emerge, that means life is pushing its head above the animal plane. Brand new ideals of existence mark the growth of intelligence. Dreams of ever higher human attainment haunt the nascent mind. When powers of generalization and of judgment come into being, moral ideals begin to take command. The right to authority of the spiritual over the natural becomes clearer and clearer. And then comes the religious perception that the human spirit is akin to the spirit incarnate in the meaning and the processes of the world.

Thus what began as the faintest effort and a blind struggle has won its way to an ever-increasing latitude of

self-consciousness and self-determination, and a corresponding competency to deal with environment. The creature which began upon a barren animal plane, enriched by these new forms of spiritual capacity, has become an active, intelligent factor in shaping civilization. The attainments of a self-conscious person are accounted for not by rehearsing his pedigree but by a reference to his purposive power to propose changes and realize them. The biography of every spiritually developing man is the story of one encounter after another between the determinisms of life and freedom, the organic and the spiritual, the animal and the personal. To the man who has been faithful over a few free tasks, is given the harder job of ruler over many more important ones as his reward.

Whether the theme be the growth of the human race or the development of the individual, the story of the maturing of free personality is the same. The foresight and authority which in the beginning is external, legal, traditional, develops afterward into an interior capacity of insight and self-direction,—an individualized experience which can be appropriated only by conquest.

The problem of personality and its dimensions is the capital problem for all those who work for human welfare. What is the nature of a person, his capacities, his relation to the enviroing universe? Upon our solution of this problem depends our whole educational method, especially the methods by which we seek to form the higher spiritual capacities of the race into ethical and religious character. No educational scheme which puts its trust in mechanical methods and purely biological ideas of mind can really result in the enfranchisement of free personality.

Controlled by the dogma of the biological continuity of all the phenomena and restricted, consequently, to a narrowly abstract conception of scientific method, the psychologists and philosophers of the past generation have sought to understand personal activity as simply a developed stage of the biological process which calls for no new principle of

explanation. This view declares that the spiritual life of humanity does not outgrow but remains part and parcel of the previous cosmic process. That is, the spiritual possessions of the race are automatically determined and not autonomously achieved. Consciousness itself is just a more refined and complicated variety of a species of activity found alike in plants and animals. Personality is simply a resultant of the same old biological forces, and its sense of independence and freedom are only part of the performance. All characteristic personal data are forced into a mechanical explanation and the cover nailed down. The inevitable outcome of this way of conceiving personality is materialism, the denial of the free activity of the self.

Such scientific study of the process by which things biological are produced conceals from us the significance of personality. Such explanations of consciousness betray complete lack of insight into the problems new in principle occasioned by the presence of the personal factor. The rise of the individual to importance in the biological arena, co-temporal with the advent of developed personal consciousness, proves that personality is a new, significant factor. How shall we conceive a person? How are the experiences of self-consciousness possible? How is self-hood to be distinguished from thing-hood?

II.

THE NATURE OF SELF-HOOD.

1. No one needs to go outside consciousness itself, to learn that all mental states are known in relation to a subject or self. That self, as experienced, is active and continuous. Thoughts, feelings, and volitions by themselves are not the units of experience, but thoughts, feelings and volitions as the property of a self, whose "I think," "I feel," "I will," stands sponsor for them. Unsophisticated consciousness is surer of the self to which they belong than of the exact mean-

ing in all cases of its mental states. This testimony of self-consciousness, incorporated in the structure of language, must always act as a check on the results obtained by the tests of the objective method. Introspection gives access to testimony not open to external observation which is equally valid. Spontaneous thought, uncritical but not forced by its method to reach a certain destination, testifies to the reality and self-identity of the individual mind as soul, self, or spirit. It requires, therefore, a falsification of experience itself in the interests of a prescribed method, to make "states of consciousness" the units of mental data. The true unit would seem to be the living self, active and abiding in all its conscious states. As Galloway says, ²"The self is the unity in all states of consciousness."

2. Although objective search fails to find a self as a factor among the states of consciousness, yet the "states" become orphaned abstractions without a central experience of self to father them. "How is experience possible?" is a question which we cannot ignore. The clear and decisive implication in regard to the experience of thinking, feeling, and willing is that there is an agent who acts in these modes. How can experiences indefinite in number be unified? Only through the constructive activity of an agent, self-known as a living entity, which can organize its experiences into unities after the analogy of its own unique mode of existence in a complex world. Self-consciousness is thus an indivisible form of vital energy describable only in terms of what it does. All other unities of thought are constructions of living mind.

3. In the data of thought life and of the moral life as well, the element of spontaneity and self-determination is present. In judging truth or untruth, in discriminating the morally right and wrong, a man knows beyond peradventure, the outcome is not wholly determined by environment. All his higher experiences make him aware of the element of

²"Philosophy of Religion," p. 299.

freedom in his life. It turns all dealing with truth, deliberate effort, and attempt at high achievement into make-believe to deny the element of conscious freedom to the self.

4. In general it cannot be too often pointed out that mere classification gives us no insight into the inner nature of mental data. Classification never does anything. To classify religion or ethics as the product of a "higher instinct" raises more problems as to its essence and solves none. To explain mind, religion or ethics either historically, functionally, causally, or sociologically is simply to classify them in terms of biological process without making any progress in understanding their fundamental nature. It is offering one and another form of external description, not a satisfying account of their real nature. Indeed it is impossible to operate with a mental method shaped for dealing with mechanical or organic facts and deal satisfactorily with personality and its spiritual world. Though an individual is organically related to his race, his significant characteristics as a person are not organically determined. Personality and its transforming power must be understood in terms of ideas and deliberately directed purposes, not of emotions and instincts. Moreover, no religious or moral fact can ever be really explained by a detailed account of its pedigree. To show the organic inter-relations of a fact of spiritual consciousness—or of the religious or moral consciousness as a whole—with a prior instinctive, animal stage, leaves the main issue untouched. As a write-up by an outside observer, it is true, but distinctly inferior, manifestly, to an autobiographical account of the same proceedings by the main actor concerned. That early religion was superstitious or that primitive morality was imitative, tells us no more than infancy tells us of maturity elsewhere.

The re-estimate of personality must recognize the causal nature of consciousness. We do something no less significant when we purpose, plan and execute than to create new forms of reality. Mind is cause, ideas possess drive and energy. A person is a creator. Personality has overwhelm-

ing significance for the universe in which it finds itself. This is the gist of the psychological estimate of the province of a man and his ideas as contrasted with the biological estimate of the province of the individual and his instincts.

So while better biological knowledge of the human and social organism is bringing about a better observance in practice of the laws of eugenics, hygiene, economics, politics, and sociological science, a deeper understanding of the characteristics of personality must be the object of our research and we must seek to penetrate deeper into the exact nature of a man's powers of self-control and self-achievement. Spiritual problems have to do with being rather than with processes. The key to a man's significance for society is what he is, his performance is determined by the stature to which he has been developed. How shall we reach the springs of inner control? It is in these inner, self-determined depths of his being,—his "soul," Jesus designated it—with causes not with consequences, that radical methods of education and salvation must do their work and prove their worth. It is here that much education is failing today. Too much of its work is all done before it reaches the interior self where a man aware of his creative powers faces his organic environment. Shall these environing powers completely mould him? Or shall he make them serve his spiritual independence? A growing personality means that an original power to reorganize the causal forces of life is being progressively capitalized.

III.

CREATIVE PERSONALITY.

When one starts to tell the truth about personality and its lofty place in the natural world he is sure to be accused of romancing. The accusation is true. Personal life is romance. Every personal life is an adventure in creative living and to produce something of immeasurable beauty, worth and importance is its goal. Throughout the purely animal stage

of development we best understand life as an automatic unfolding process to be described as seen by an observer on the outside. But as personality develops, life is most profitably understood only by him who takes his stand within the process. The significance of becoming a person is tied up with the attribute of ideal-making that has newly appeared on the scene. He has acquired the power to hold ideal patterns before his judgment or his conscience to receive their approval or disapproval. These ideas become causal if the forces of personality enable those which are approved to direct his subsequent course of life. Conditioned and determined though he is by his organic relations, he is no longer entirely so, for he is becoming a self-determining center with powers sufficient to organize life about his approved ideal and thus achieve character and civilization. Both freedom and determinism receive concrete illustration in this unique struggle of personality to achieve the mastery of intelligence and conscience over the instinctive and natural. The original is struggling with the habitual, spirit is struggling with nature. This is supreme romance, the deep significance of every unfolding life, the arena for the exhibition of every man's heroism and worth. With the exploitation of life's "natural resources" as its field and the winning of moral and intellectual mastery over them all as its goal, the significance of personal life comes to mean the painfully slow attainment of freedom and security of character.

It is essential to the romance that intelligence should intervene to a degree successfully in the adventure of life—progress must not be wholly automatic. Except a man have some sense of the meaning and worth of what he is doing, he will simply waste his life in an animal existence. If he wants to see life grow on his hands and thrill with a sense of his riches and power, he will not acquiesce in the natural but will pay the self-sacrificing price of a pioneer in hardily and heroically opening up a new world of the spirit. A growing person becomes a growingly responsible factor, and less and less of a passive instrument in a process.

THE NATURAL MAN.

Let us divide the development of a person into three stages. The first is scarcely to be differentiated from the rest of the natural life in company with which every man is environed. The natural man is first of all and predominantly an animal ruled by his instincts, appetites and passions. The natural man may become an intelligent animal and not acquire much advantage over the rest of the animal creation. By the exercise of his powers of abstraction, whenever he takes the point of view of this stage, he is dominantly a realist, distrustful of his ideals or with his ears stuffed against their appeal.

THE IDEALIZING MAN.

In working out his destiny, man has become preeminently an idealizing animal. An original power of imagination, power to picture things as they might be or as they ought to be is one of his very most valuable acquired attributes. He learns to see his animal life through the spectacles of his idealizing imagination. This gives a different atmosphere and meaning to common things and to animal functions. In idealizing life, he is making a thing of meaning and purpose out of the former bare succession of realistic facts. When a man thus sees all life in a setting of beauty and worth and duty, we call him an idealist. For he has made his escape from the realism of the natural life by means of his idealizing power. Life would be intolerable if we saw it only as an affair of rigid facts and hard and fast lines divested of the softening atmosphere of meaning and beauty given to it by the constructive imagination. This human power of envisaging life through our ideals distinguishes the human species sharply from the lower animals.

But this artistic creative power, divorced from the moral will, becomes debased and perverted. The pastimes of the sensualist or the cynic are forms of prostitution of these

creative powers that put their noble function to base uses. An idealist without sufficient moral earnestness or sense of responsibility to work his fingers to the bone for his dreams is a destroyer, not a true creator. Sincere idealism involves not only vision, but devoted obedience as well.

THE SPIRITUAL MAN.

The third stage is reached by the idealizing man who not only feels the worth and authority of his visions but wills and works so that they shall become real. Otherwise he would remain simply an intelligent animal not taking his idealizing powers seriously, but enjoying his super-animal visions as a man looks at pictures who never expects even to attempt to paint their like. By an heroic effort the spiritual man wills that the relations in which he has seen the world of reality transformed in his imagination shall become actualities of experience. It takes prodigious amounts of work to put one's ethical ideal into the form of character, superhuman amounts of hard work to translate one's dream of what life can be into achievement and a career. Only purposes, however, dynamic with ideals are lifted to the sincere and heroic plane, that brings the thrill of creativeness which enables men to exhibit a superhuman perseverance in their behalf. On the other hand all work done in the absence of fidelity to ideals is deadly, insincere, unheroic and uncreative.

And so at this third stage a man sets out to spiritualize his life by bringing the hard animal realities under the mastery of his ideals of what ought to be and what can be. He strives to maintain unimpaired his loyalty to his best vision and demonstrate that these higher human ways are after all the real,—not those earlier animal realities. By victories of renunciation, he vanquishes the appeal of the lower that he may be faithful to the higher. He transcends the lower forms of experience by the power in his dream that the true and the beautiful and the good are the true foundations and the tests of reality.

And in this three-fold process, an incredible thing is happening: a human animal is being transformed into a spiritual personality. The animal becomes a dreamer; the dreamer is becoming a creator. The idealizer of present reality, is becoming the author of what was not. He is calling a new world into being. And all of this without dropping out of his place in the ranks as an organic member of his race. For in the unity of his self-conscious life a man must daily face all three aspects of his existence. His animal experience, his idealizing experience, his volitional struggling to realize his ideal,—all these must be faced as contemporaneous in his life, and the work of organizing from them a still higher unity, the unity of self-conscious personality prosecuted. This is the enterprise of living,—the cause placed before every really developing person which he must perforce either die at the top if he renounce or if he would advance, accept with loyalty. To see this issue clearly, to realize in some adequate degree the worth of life and work and effort, to thrill with the significance of living so conceived and rise to the heroism of attaining independent personality and freedom,—this is the prize that is set before us. This is humanity emerging from nature and rising into the life of the spirit.

The attainment of free personality is over an heroic road of self-directed effort, beset by many perils. In the field of his ideals every man must be prepared to undertake a long drawn out and epic contest for mastery or face inglorious surrender and degradation. Personality can never be the product of a mere process of organic determinism, but must always be the biography of a struggle for an independent soul.

Experience itself is always a very complex matter. On many levels of experience, the growing self is called to make decisions between a High Way or a Low Way as the goal of his aim and effort. Temptations in the Wilderness of spiritual growth come to us all and are crises that are fateful for the person concerned. Personality and character as

known to us are never completed entities, but ever in the making. Experience is not a fixed quantity, but an enlarging opportunity for a deeper, richer and higher life. Freedom is won or lost by daily bits of fidelity or infidelity. Those who are faithful over a few things become rulers over many things while the very power to rule is lost by the man who is unfaithful. This was a law of personal life before the parable was spoken.

The ideals of the moral spirit are forever finding themselves in contest with the processes of nature. The mechanisms and animalisms of life are forever confronting us and soliciting the place of authority and primacy. The spiritualizing of life,—the bringing of every mechanical and animal ideal into obedience to the behests of the moral spirit,—is the supernatural undertaking, therefore, required of every person who will win moral personality. The discussions of the next two chapters have to do with the field of this epic struggle where independent personality is won or lost.

It is in and through these moral experiences that we discover that the ultimate nature of our environment is itself spiritual. In terms of these higher experiences of personality, the race has formed the conviction of the existence of living dynamic relations with God. A direct inference from this discovery enables us to conclude that the world of our environment is itself alive and sympathetic with our struggle. This is where ethics and religion meet and form an unbreakable alliance. Both underwrite the affirmation that the moral struggle for personality is an undertaking which has the cooperation of a friendly God. A faithful moral experience and a true religious experience are next door neighbors, transforming, exalting and empowering every life that becomes closely attached to them.

CHAPTER IV.

THE CONQUEST OF FREEDOM OVER MECHANISM.

THE romance of attaining spiritual personality of a high power opens out before every man as a goal or a cause. If he thrills at life's yet unrealized meanings and goes into training to play his noble part in the great drama, he has saved his soul. He thereby gives proof that he is heroic enough to live the life of faith. If he fails to respond to this challenge, but falls back in ease and acquiescence, his soul is dead. The mark of spiritual sensitiveness is the thrill of adventure and conquest.

A man is born into the world an animal with a developed organism fitted to cope with his material environment. The capacity to deal with his spiritual environment, on the other hand, or even to perceive it, is only a latent potentiality. Nature makes him the present of a body. Soul he must fight for and win by heroic effort. Soul-life is a second birth which must then be nourished differently into maturity. There are men who march mechanically through the events of this world with soul unborn. Only as the soul comes to the office of leadership and mastery, however, do men achieve the conquering life and win the victory that overcomes the world.

This matter of the true dimensions of the soul, the potential capacity for high self-hood, has been greatly obscured by questions of organic evolution and animal ancestry. The older custom which was to "think nobly of the soul" has been replaced in our day by a prevailing tendency to think meanly of the soul and to slight the individual as an atom of the mass. The discrediting of human greatness has various

sources, but for our age it is largely the result of the exclusive application of one method of estimating a man, the biological method which makes an automaton of him. Thus an abstract and one-sided scheme of analysis prevents the living appreciation of personal greatness.

The way to spiritual personality is the way of more penetrating vision and the aroused will. It is a way beset by difficulties which must be overcome. A chief one of these obstacles in the way of attaining spiritual personality is the "low visibility" of the whole spiritual problem to us, the failure to distinguish clearly between that genuine inwardness which is the distinctive characteristic of spiritual living, and its outward forms. The spiritual life is defeated oftenest for lack of spiritual discernment, the ability to detect the spurious from the genuine. We confine ourselves to the outward and neglect the inward. In the language of Jesus we practice hypocrisy, offering forms of godliness void of inner life. "Verily I say unto you except your righteousness exceed the righteousness of the scribes and pharisees ye shall in no wise enter the Kingdom of Heaven." That same form of morality and religion which is superficial and easy, and which the eyes of Jesus penetrated with scorn is common among us. Traditionalism, orthodoxy, externalism should wilt under his severe arraignment, as he calls men back to the acid test of life,—the presence or absence of an inner spirit of honesty and loyalty and self-sacrificial effort.

Whosoever would attain spiritual personality must learn to resist externalism in every form as its deadly foe. In a thousand evil ways it affects the spirit adversely and it must be fought with wisdom and courage. The spiritual way is never smooth going. Jesus had his experience with rough going in the wilderness at the outset of his ministry and again at its close in Gethsemane. In between we may be sure there were other similar experiences that found no place in the record.

We cannot drive home the fundamental inwardness of

soul-development better than by studying spirit in the concrete as it emerges from the matrix of nature. We may look upon the task of Christianizing life as the crowning attempt to create soul life on earth and to make it regnant and controlling. The Christianizing of life is simply the most consummate effort yet made to spiritualize and moralize life. At work against it like another force of gravity stand the natural or mechanical tendencies always acting as a drag upon spiritual effort. Our failures in the fine art of spiritual living, quite as much as our partial successes, are eloquent testimony to the supremacy of the goal which we seek.

How shall we describe the perennial struggle for soul life in a natural world of mechanism and organism? How shall we think of the travail in which soul is born in an animal world of unconscious instinct and blind process? If we cannot explain completely the momentous fact of human freedom, can we at least describe the steps by which free personality is achieved and the reality of creative soul-life as the human goal vindicated?

There are various types of spiritual effort by which men have felt after God as the ultimate aim of life. Rationalism, institutionalism, emotionalism, sociality, morality, service; these words describe well-defined paths by which men have made a most serious search for God. Each of them repeats the contest between awakening soul and militant mechanism which may be said to be the primary meaning of the racial struggle. After all human history demonstrates that the birth of soul-life was the outcome of the travail of the ages, the divine event to which the whole creation moved. It furnishes everywhere, too, graphic evidence of the partial defeat and frustration every step of the way that the impulse after soul-life has suffered.

1. RATIONALISM.

Men who are logically lop-sided naturally are always prone to employ the logical reason, as the supreme guiding principle in the great human search after spiritual reality and

give it much more say than it ought to be given. Impressive systems of theology are monuments to this overdone dependence on a narrow logic. The inner thought-content of religion is a great stabilizing element which keeps the search from going off on tangents into fanaticisms and shallows. Historically, however, an over-emphasis upon logical method has always run off into sterile rationalism, notably deficient in power of vision. The thought material, richest in content, is that which gives rise to insight and sympathetic understanding in us. These aspects of truth and truth-seeking keep out of sight and hearing of a lop-sided logical mind. Even when logic conducts the way to irrefutable conclusions, it is not vitally serving the needs and interests of life, if areas of thought material, richest in content, are left out of its premises. Thinking must be suffused with this inner reality and these vital interests or it becomes an unsafe guide. Even a "proof" of God is of little real use except as it is won in an experience of God. All this goes to show that all our vital thinking-processes are based on a dualism of spirit and spirit-mechanism. Understanding is an act of original insight in which logical processes serve as means to an end. Rationalism is the form of thinking that puts its faith in logical processes. It brings to its devotee the empty satisfaction of consistency. Historically, it has again and again hindered and obstructed the struggle for insight and understanding which mental processes ought to serve. Proofs are matters of logic which deal with the dried and dissected; faiths are matters of personal insight which deal with the living and changing. Faith stands in the relation to logical form that a quarry does to a builder. If the building material which faith is able to contribute is lacking, all the logical acrobatics in the world cannot arrive at the right conclusions. Education—even philosophic education—ought to be more concerned with arousing capacities of insight and understanding than with logical hair-splitting. A man is demonstrating his fitness for the great search for truth not when he masters a thought-system but when he develops a growing

ability to gather up his powers in a lonely and original act of unification and harmonization and focus them upon the deep problems of spiritual reality. Logic is just as ready to put its technique at his service as it is in the case of the man who is a logician in the narrower sense and nothing more.

In the realm of ideas and truth, then, the highest wisdom is to concentrate attention on the struggle of the soul for mastery over its mechanical environment in its search for true freedom. The last word in all great thinking is the recognition of a creative factor which goes beyond all the processes which it employs. Here is the secret of progress, of character, of understanding,—a soul struggling its way toward insight and independent existence.

2. INSTITUTIONALISM.

Men not only universally search after God, but they inevitably search together. Their search in common grows into an institution, a church or congregation, with rites and symbols, with creeds and programs, with group practices and formulas.

The practical value of the church as a cooperative institution in which the corporate expression of religion supplements and enriches and corrects the individual expression, is beyond dispute. The church is indispensable if religion is to continue to be a social factor of any consequence. Without the institution, religion as a social force must have wandered in the wilderness in a solitary way and have perished. The church stands both as witness and custodian of a great department of valuable human experience.

But, alas, mechanism and soul have clashed times without number within the organized church. Minds that run to mechanism lay stress upon the rite and symbol and neglect the life symbolized. They repeat together the creed long after the belief which produced the creed has decayed for them. They elaborate the customs and processes of the church until devotion to the organization takes the place of the higher allegiance to the living experience from which

the church sprang. Thus formalism, pharisaism, dogmatism, decay have been the ruination of countless churches.

Who can deny that the mechanizing peril is ever present in the organized life of the spirit? A great historic protest against institutionalism we call the Protestant Reformation. Periodically reformers will always be needed in every sect and every local church, protestants against the downward pull of the paralyzing, formalizing influences that act as a drag on organized religion. Today this peril is so widespread, this paralysis so complete that men are saying not only that the great days of the church are past, but that religion has lost its hold upon the people for good and all.

Our age, marked by an aptitude for organization and administration, for management and methods, is trying to reconstruct religion instead of recreating it. In the process, we are mechanizing, strangling the soul life, out of which alone living religion issues. The church is getting to be one more way to keep men in line, not a means to make them over and add to their growth. Religion, the institution, instead of fostering and cherishing and serving the soul growth of men, tends to standardize them. We forget its origin,—that the object of church was to make progress of soul easier for men, and not to discourage the spirit of adventure altogether. In innumerable prosperous churches, new knowledge of spiritual reality is not only unsought but would be positively unwelcome.

This lamentable state of affairs lends point to the statement that continued progress in this search after God must be made the principal aim in the life of the church. When living, longing souls head the search, the churches are temples of the Living God to the worshippers. But when men put their trust in methods, ancient or modern, mechanism stifles the life of the spirit and churches become melancholy monuments to a greatness that has departed. The struggle between the creative spirit in men's hearts and the standardization which we insist upon has ended in the victory of our methods of standardization and a deadening

conformity! Living souls must always be allowed to act as masters and not servants of the institution.

3. EMOTIONALISM.

Emotionalism is another type of search after religious reality. It is a beautiful colored window through which the soul that looks out sees life lit by a radiance that adds a richness to experience to be gained no other wise. But it so easily becomes a substitute for exertion, a glory which we make no attempt to domesticate. The hollowness of an emotionalism that is no more or less than a form of auto-intoxication, its contemptible posturing, its essential dishonesty and insincerity, are its condemnation. It is a cheap and gaudy imitation. The genuine experience only comes to heroic souls who climb up on hill-tops of achievement to witness its spiritual glory. But the glory without the climb is a mirage. It cannot be trusted as reality. The sober soul of religion never parades in gauzy emotional garments. As a symptom, emotionalism means religious disease, decadence.

I find this diagnosis confirmed in a recent volume of essays.¹ "The religion which is to command the respect and response of this age must be free from taint of religious sentimentalism, it must be spiritually chaste." And the author cites John Tauler to the effect that "all titillation of the religious emotions for the sake of the immediate and passing gratification of the nobler nature shall be counted to a man for spiritual unchastity."

A true moral insight must endorse this severe arraignment. The home of the real sanctities and glories of religion is the creative soul which is sensible of the grave responsibilities entailed by the glories of its vision of reality.

4. SOCIALITY.

Sociality is a path much affected by the leadership of to-day, in reaction against a previous excessive individualism.

¹ "Disciplines of Liberty," by Dean Willard Sperry.

In the name of the "social gospel," almost any gregarious impulse, any sociability however trifling, masquerades as a sacred substitute for the normal search for God. The social emphasis takes so many injudicious forms that it would seem to be one of the perversions of our day, which ought to be corrected and lifted to a higher level by more attention to individual worth and dignity. When a man gets so that he constantly seeks the crowd, it is a sign that he is neglecting the springs of life that flow freely only in times of thoughtfulness and solitude. The crowd psychology of religious revivals brings ephemeral results but produces little stable character.

Educational psychology today deals much with masses and the influence of corporate actions of society. The wisdom of much of this teaching is beyond question. Care should be taken, however, not to neglect the tremendous influence exerted, also, by strong, original leadership. And this comes not chiefly through losing oneself in the crowd, but by sturdy attempts to develop one's own capacity to think and achieve. Soul must find time for solitude and silence in which to grow as well as for gregarious adventures. And in the search for God and character, in wrestling for the great meanings of life, inner hunger, inner need, inner mastery demand and obtain recognition. The gregarious fashions of today provide congregations that do not find the great issues of life interesting, who "know men" but do not know God, who find the sober discussion of moral ideals and convictions more or less of a bore. Custom, not originality, is the determined preference of society. But living souls perish feeding on the husks of the customary. And the present scarcity of prophets of the spirit, possessing the independent conviction and authority of high moral leadership is testimony to our neglect of the centers of life where strength and insight and purpose are born, where men face the High Way and the Low Way, and make choices big with fate. In the chatter of the crowd a man drifts with the passing stream; in the quiet of his own soul a man "highly resolves." The

souls of men are lonely in the crowd in which they are submerged and are crying for recognition. The relationships that make up our social mechanisms too often conceal poverty of soul, deadness of soul. This situation constitutes a problem, not for experts, but for prophets.

5. SERVICE.

Another path by which men seek God is the path of service. "Service" is the slogan that well-nigh drowns all others in religion today. We are busy supplying the needs of men, we are serving society.

The impressive social ministry of our day is truly prophetic of a coming society where good will and cooperation shall be the law of human relations. The souls of men find expression and rejoice and grow when they perform many acts of kindness and of mercy. A civilization which has the passion for service at its heart cannot be far from the Kingdom of God. Service is a path that leads us into view of the celestial country.

That it is a path beset with perils, however, is the testimony of many in many ages. Perhaps the most impressive historical illustration of these perils is seen in the Reformation, which was essentially a protest against a gospel of salvation by works and a call to a return to a gospel of salvation by faith.

In our practical age, service tends to become a gospel again of salvation by works. "Religion is service" is the slogan of the many who would put all of life into *social activity*. "Away with subjective religion," "Away with mysticism and churches; give us a gospel of humanity and service!" Thus industrial problems, economic problems, sociological problems tend to become the whole concern of men, and are insisted upon by our leaders as essential religion. Service for humanity is all there is to the meaning of spiritual ministry. Everything else is labelled "impractical" and "idealistic."

Thus the path of service in the search for God tends to

become indistinguishable from a gospel of salvation by works. By taking a shallow estimate of humanity it frequently detaches itself from any large responsibilities for ministering to the concerns of the souls of men. The humanity which it serves has few spiritual needs and values, only body needs and values. For this reason, those that so serve are working without vision, without real passion for the well-being of the souls of men.

The estimate of manhood and womanhood that lies beneath much social service is the same estimate as that which goes by the name of materialism. Under the exclusive ministry of the gospel of service, people tend to sag to the level of their natural interests. There is no "afterward" in which the spiritual gets attention. The creative life of men languishes and dies, and the spiritually hungry go unfed under such superficial leadership. The famished soul-life calls in vain for sustenance, for men cannot live by bread alone. To be sure "faith without works is dead, being alone;" religion is not purely a subjective matter. But just as surely works that are not prompted by faith of a certain depth end in spiritual death. Service that is neither the expression of depth of soul in the one serving nor the awakening of depth of soul in the one served is the bitter gospel of materialism. Here, then, is another testimony to the reality of the spirit as the central source and concern of human ministry. Here is another testimony to the menace of mechanism. The reality of the practical cannot conceal the reality of the spirit. When the practical is given full control, spiritual realities are either scorned or ignored. Service becomes servile.

6. ETHICS.

Even our moralities are always threatening to become conventions and routine affairs. The search for God goes astray when it gives conventional moralities precedence over deep moral insights of the heart. Essential righteousness is the great pathfinder, the spiritual compass that points us

to God. But when essential righteousness proceeding from an original vision is exchanged for calculating prudential ethics, or for petty rules and codes, men put themselves in the hands of a blind guide. Every prophet's vision of righteousness has been lighted by an interior soul experience of the right and true and noble. An excessive empiricism never provides room enough for the whole ethical drama. Great moralities are never produced by rules and training. They are expressions of soul-life that cannot be transferred directly but only obtained through a like inward experience. Only the pure in heart can see God. The creative capacity of the soul must be actively functioning before great morality and great religion can break forth as a refreshing, regenerating experience. Thus the moral search for God, like every other clue to the goal of life, reveals and throws light on the struggle of a rising, interior soul-life fighting against the mechanizing tendencies of its natural environment. Soul is real; the personal is an achievement, a marvellous growth in unification, organization, mastery of the creative powers of insight and freedom. And morality that does not look out upon the world from an original creative experience can neither see God truly nor communicate a righteous moral passion to others. It is a tragedy indeed when the moral light within us becomes darkness.

Rationalism, institutionalism, emotionalism, sociality, service, morality,—all paths of the spirit, but none of them going the full distance. All are witnesses to the dramatic struggle between soul and body in humanity. That is the real human issue, the issue that must be met fairly and squarely and honestly, the issue of spiritual life or death. Our supreme authority tells us that if we save the soul, humanity is saved. If the soul is lost, humanity is lost, for soul is the essence of personal being. Without vision the people perish.

The intellectual search for God never satisfies by its rationalisms. Institutionalism acts like an embalmer's fluid, mummifying the life of the spirit. The gospel of feeling

becomes a gospel of self-indulgence. The social gospel becomes an unheroic gospel of shallow sociability that ends in *ennui*. The gospel of service becomes a gospel of sanctified behaviorism without spiritual root. The moralities dry up into customs and traditions galvanized into the semblance of life by appeals to religious memories. These are the dire consequences of mechanization.

All of these modes of search leave the searchers in the end discouraged and defeated. The forms of life have been mistaken for its substance. The sources of living dry up from neglect and leave us in the midst of a spiritual famine. We are organizing and reorganizing life in its surface relations, but neglecting the *producing* power of men. The multiplication of efficiency methods and the bewildering industriousness of a machine age must not conceal from us our spiritual poverty. Fiber of soul, power of soul is the producing end of life, and that fiber and power can be produced only by the slow methods of cultivation and growth. We need a deeper theory of human nature.

The Master of Life taught us that being takes precedence of doing. Not what to do, but what we are to be is the problem of problems! He taught us to reverence diligently the great realities and concern ourselves with the true source of being. He bade us undertake the human task not at the circumference, but at the center. He taught that the inner life is the great strategic center; that creative awakening is the supreme service of education; that the personality struggling in men for proficiency must be cherished and developed into freedom and self-mastery as the condition of saving society. And the failures of the whole experiment of the Christian church as well as the wider experiment of the race demonstrate that Jesus was right. The process of salvation, of education, is the process of fighting for a right of way for the soul in the midst of vast opposition. Salvation for every man, means heroism and mastery. Success means becoming a spiritual person and taking our place in the ranks of those who overcome the world and put all

things under their feet. An individual who is a steadfastly growing spiritual person is the one fact of abiding worth in the universe,—a son of God. Is not this teaching of our great spiritual expert the only philosophy of life to which we owe allegiance?

Spiritual independence manifests itself as the power to think, will, form ideals of its own and thus integrate its whole world of experience. After being faithful in a few things, this amazing form of life has enterprise enough to branch out and become ruler over many things. There seems to be no limit to its capacity for character, insight, achievement of goodness, truth and beauty, and what may be described as fulness of life,—sharing the life of God. No thrill of satisfaction that can be set before a man is equal to that of achieving sonship to God by this road of personal growth. Only those who have tasted its deep joy can understand the sincerity and reality of Saint Paul's cry, "I can do all things through Christ which strengtheneth me." Such consciousness of life's boundless resources is not to be confused with sentimentalism or easy optimism.

On the contrary, as we have shown, the fight for a soul calls for understanding and courage and skill and constant circumspection. For besetting mechanisms surround us, resting-places which look like goals, orthodoxies of many kinds which bid us acquiesce in present achievement; subsidies which put a premium on safety and security, when the soul's growth and health depend upon pressing forward in the spirit of adventure. "Not as having attained, but—pressing on" is the relentless motto of a soldier fighting for a soul. Everything must be brought into obedience to his supreme quest for a living soul.

This knowing, striving, conquering energy which ripens into noble experience and holy character, cannot be "explained" by any method of analysis, but must be understood in the form of the living spiritual entity of self-consciousness and self-possession in which it is experienced. It is a unity that has no analogue outside of self-conscious intelligence.

Soul is unique. It cannot be measured beforehand and its progress predicted, for it is spontaneous and creative. Any true program of salvation or of education must subordinate all the mechanism of method to one supreme aim, the arousing and directing of free souls to take up their main task of creative self-direction and self-achievement; self-sanctification to the offices of love and service.

CHAPTER V.

THE CONQUEST OF SPIRIT OVER NATURE.

THE story of the race on its way out of animalism, through barbarism up to the best estate of manhood and womanhood is full of romance, full of suggestion as to the ultimate meaning of life. The natural history of mankind on its way to spiritual personality is a story that thrills.

Briefly put, it is a story of a fighting race. It began in war of which heroism was the spawn; and it may be that it will never transcend the warrior stage,—though the forms of warfare will undergo constant transformation. It began as jungle life. The first human beings were savage fighters for their very existence. They fought with wild beasts and with men as savage as themselves. It was the highest morality to fight, for the law of self-preservation was the first and great commandment of their animal existence. The outcasts were the cowards and the skulkers. The heroes were the strongest, the cleverest, and the most efficient fighters.

In the next stage of development, the beginnings of civilization, the nations were constantly at each others' throats. Down to the times of Greece and Rome the survival of the strong was the principle that nourished the races whose deeds are celebrated yet in our songs and stir us to action. Nations fought to extend their possessions and to make themselves secure.

In modern times the romance of history is still partial to battles and hero leaders. Nelson and Trafalgar, Wellington and Waterloo are landmarks in English history, symbols interwoven into our deepest racial sentiments and noblest racial moralities. No American can think of Lincoln and

Grant and Lee without a thrill of joy at the spirit that fought heroically in these leaders.

But in the tangle and confusion of sentiment in regard to war today, there is a new factor present which will help us in interpreting the romance of human struggle. While more people responded in the Great War to the call to arms than ever before in the world's history, there has been more protest than ever before against the inhumanity of war; more conscientious longing for the day of that kind of warfare to be done. Heroism is not dead; never were there such opportunities for colossal struggles, superb leadership and significant victories. Although the race has fought its greatest war at the end of milleniums of prehistoric and historic struggles, yet the consciences of the men who sprang to arms are protesting that that kind of warfare ought not to be and shall not be any more.

Is not the key to the paradox to be found in the fact that the race is shifting its battle-ground and that the fight for peace is to be the warfare of the future? Humanity's old fighting spirit is not facing a period of unemployment but the struggle has been transferred to another field—and the new battles are to be waged with other weapons.

Our American history epitomizes the stages that have led up to this development. First came the heroic age of the pioneers who wrestled for a foothold upon an unfriendly shore. The elements, the forest, wild beasts, savage men, called for a primitive warfare by men of blood and iron. Next came the equally heroic stage of clearing and gradually bringing under cultivation a trackless and boundless continent as a home for civilization. Those early settlers were a sturdy, heroic army of conquerors forcing their way ever on from the Atlantic toward the Pacific, "taking possession" of the country as they went along in the name of a warfare so heroic and determined that the War of the Revolution was merely an integral part of the struggle,—a tremendous episode in the larger drama of conquest.

In the next stage, militant America continued its warfare

with nature, with natural science and invention as its new weapons. We have been mastering nature now for nearly a century. Steam and electricity and radium; railroads and steamboats and commercial generalship have transformed the conditions of life and tamed the continent. It has been a struggle, a warfare, a series of battles replete with heroism and sacrifice and conquest and progress. All through our history this fighting, conquering spirit has been active. Warfare has shed old and espoused new forms and new ideals, but the militant spirit has fought on, revealing all the way an unconquered heroism as civilization has taken her spiral course upward.

Today the warfare that issues the stiffest challenge to human heroism is the fight that is on for the mastery of the inner life by humanity. The beasts of the forests and jungles are conquered; the powers of nature are so far mastered that the trick has been pretty well learned; but there are jungles in the heart still infested with tigers of lust and greed and selfishness; there are inner powers still to be released and put in secure control of life. Men have mastered their outer world; the inner world comes next, and it will not be conquered without such fighting, such heroism as will shake the human world to its foundations. "For we wrestle not with flesh and blood any more; but against principalities, against powers, against the world rulers of darkness, against the spiritual hosts of wickedness." Men will have to put on the whole armor of God, and employ the complete artillery of the spirit to conquer this inner realm.

The wild beasts of the inner life are of various breed. Selfishness and greed and lust and the passion for power are lurking in these interior jungles, waiting for the night, waiting for the moral darkness, waiting for our weaker and helpless moments, to burst out and mock us with their might. We must exterminate these monsters, clean the jungles out and make them fit dwelling-places for the nobler qualities of our spirits to help us build the temple of character. We must get those inner spiritual energies under command

so that in times of need they will spring like an armed band to defend us from the onslaughts of temptation. For if these evil "other selves" have the power to betray us, there are still other "other selves" in us who will battle to the death to defend us, if we learn how to summon them.

1. Clearly selfishness is a survival of our animal past when every man had to follow the law of self-defense and self-interest, if he would survive. But that deep-rooted habit of selfishness which was a virtue in a self-centered savage stage has become an unlovely vice in enlightened society. It is a link with the animal from which we sprang, not a link with the manhood that is in the making. "Let every man look to his own things" was the law of the savage state. "Let every man look to the things of others" is the law of the spiritual estate toward which we are tending. Heavily freighted with our animal inheritance, we sometimes forget to treat selfishness as an intruder or are overcome of it. But when we measure life by the affections, by the ideals of sacrifice and service which we admire, we cannot conceal from ourselves the animal origin of our selfishness and the fact that its day should be over.

When love interprets life and the ideals of affection set the patterns for our homes and our social relations, their challenge to unselfish living will spur us to drive selfishness from even its more secret hiding-places. A self-centered life is hand in glove with the animal and the ugly and the self-defeating. A life devoted to a great cause, a great service for others, a great love,—is close friends with beauty and strength and immortality. When life is seen as citizenship in a kingdom of affection and meaning and value, selfishness will disappear, for the finer capacities for love and happiness can not live under the same roof with them. Selfishness would induce us to rob our dearest friends of the wealth of affection and ministry which is their due.

"Selfishness is natural!" Thus we testify to the universality of selfishness, and thus we try to justify it. Selfishness *is* natural,—a natural, animal heritage. But lapses into

selfishness are a confession of spiritual failure in us who have grown beyond the stage of savagery. Selfishness is natural. But it belongs to the "natural" traits which we are to transform and conquer and spiritualize. "That is not first which is spiritual,—but that which is *natural*." A spiritual man is not a man who never had any selfish bent, but a man who has conquered his natural bent in that direction. The right response to selfish inclinations is a militant attitude, a plan of campaign based upon an examination of our forces and the forces of the enemy. It is degradation to decline this challenge to combat, with the explanation "selfishness is natural."

Jesus' radical demand for regeneration of life as the prime condition of spiritual discipleship has its psychological justification here. Yield to a great love, yield to the call of a great cause, lose yourself in service! No attention is paid to self while devotion to others is uppermost. In the power of a whole-souled loyalty like this, the soul is born again, i.e., acquires a new nature and the formerly natural—sometimes in a moment—suffers transmutation into a new capacity of spiritual vision and mastery. At the call to serve, comes the power to exorcise the demon of selfishness and undertake a life of heroism and self-sacrifice.

2. Greed is another reminder of jungle days in many a man's inner life.

Greed has been the destruction of many a noble spirit. Few things tarnish and dull a man's native nobility like the sordid desire to accumulate. This passion for possession is another of those "natural" things which must be mastered, else it will hopelessly master us. It is an animal inheritance. If selfishness is a malaria, if lust is a burning fever, then greed is a cancer eating at the vitals. Spiritual health demands the surgeon's knife be used to cut away the diseased spot.

It is not rich men only who have to contend with this spiritual enemy. Common thrift easily ripens into greed. The tales of hardened domestic relations, of neighborhood

or family quarrels, of scandals in churches, that are rooted in the selfish greed of possession are innumerable. An old stocking may be a witness to greed as debauching as a bank account in seven figures. Greed flourishes in humble surroundings as well as in opulent. There is a fallacy underlying the common tirades against accumulated wealth. Capitalism and labor are equally guilty, guilty "in spots." Some of the spokesmen for "labor" or "Socialism" are in their way greater slaves, albeit unsuccessful ones, of greed, than he whom they denounce because he has been more successful in pursuing the dollar.

The permanent cure will not be found in any socialistic program, single tax or any other economic device. Economic betterment we surely need. But economic reforms are futile so long as they do not lay the axe at the root of the tree. The seat of the disease is in a man's inner life. The animal nature of greed must be taken into consideration. The cancer must be removed. And this regenerated man will be the successor of the "economic man" with which our social philosophers have juggled. There can be no social betterment until there is individual betterment. A man must be inwardly born again; and then the programs of a new social order that seeks to make the world's life a kingdom of God, will cease to speak to him in an unknown tongue.

3. "Look not upon a woman to lust after her"—how well the Master of manhood understood the point of incidence of the dark powers that prey upon manhood. How well he understood that no man is safe until this tiger of his old jungle life has been overcome of his respect for personality as personality.

Napoleon was a master of armies, and Goethe was a master of men's thoughts, but they never achieved the higher mastery. The least in the Kingdom of Heaven—Christ's kingdom of the spirit—is greater than they. Christ offered the supreme challenge to the heroic fighting qualities of men. Whoso ruleth his inner spirit is greater than a world-conqueror.

Of all the forces which drive men to destruction, the appetites and passions are the foulest and the mightiest. The appetite for drink and drugs leads an uncounted army of men and women in degrading slavery. Countless numbers reach premature graves. The rest live and die in degradation. Sexual lust lures and degrades or destroys so many that a presentation of the facts would cause panic in ethical and religious circles. The appalling records of social workers reveal the heart-breaking facts. It is history that in military warfare, lust has destroyed more men than have died of bullets.

4. There is another remnant in us of the old wild days that threatens the world's life today. It is the worship of force, the passion for power, the atheism that puts its trust in armies and navies, air-ships and poison gas.

Our age is peculiarly an age of the mastery of the powers of the universe. Our great men exemplify this mastery which we so admire. Men are overthrown by the passion for power even more easily than by the passion for riches.

I have elsewhere traced the progressive mastery over the world, led by our scientific awakening by which this mood has come to the race. It is a mood which tends powerfully toward materialism and the atheism of force—the worshiping of power before all other gods. It is a mood disrespectful toward helplessness and the gentler virtues. The capacity to endure and suffer and sacrifice is a mark of limitation and weakness to this burly, masterful mood that reaches for power and ever greater power. Chivalry and meekness and humility die in the heart where the passion for power governs. Reverence for conscience and for personality are swept aside in its masterful march. It wades to its throne through blood, trampling upon all in its path, despising all that stands in the way of its supreme ambition.

Militarism is the very apotheosis of this animal passion. Napoleon is our heroic-sized god of the lust for power, pilloried in history as the destroyer of nations, and finally himself struck down by the power which he courted. But

innumerable puny Napoleons, worshippers of power, have let this all-devouring passion ravage homes and communities and lay them waste. But worst of all is the havoc which it causes to all a man's finer instincts, the dethroning of all the nobler capacities of personality which takes place when a man makes power his god. It is an intoxication, an infatuation that renders him deaf to all the appeals of compassion. The devil knew human psychology well when he offered the rulership of the world to the Master. But he knew, also, as a failure knows the source of his failure, the strength not self-produced which makes men that rely upon it proof against all his wiles. The quiet enthusiasm of the Man of men, looking down from the greatest heights of mastery, has silently challenged the world for these two thousand years. "Greater is he that gains rule over his spirit than he that gains world-mastery." There is only one authoritative Christ; there are many Caesars. The only antidote to the madness for unrestrained power, is an awakened conviction that the anarchy to which such despotism leads at home is far more disastrous than the anarchy produced abroad. The hardest task that the thirst for power can face is the challenge to self-conquest. To represent dramatically this achievement of inner mastery so that Christ's heroism shall appear and appeal more genuinely than Napoleon's,—this is today's problem of spiritual leadership.

The education of the spirit in these most difficult forms of mastery will require post graduate courses compared to which all historic warfares of the past are only elementary schools. The fighting spirit of men has stood its ground faithfully in every previous campaign of self-expansion. Now it stands before the citadel whose capture means the peace of freedom, of moral mastery. The call of the wild, of the primeval knows how to make itself felt in us all. Our instincts, our lusts, our passions, our untamed warring ambitions—how commandingly they can speak to our sporting, militant powers! But how many of us have signed up for the stiff courses of training that must be undergone before

the voice of spiritual civilization can be heard calling more loudly still upon us to transform our instincts into moral purposes, to transform our lusts into holy love, to transform our wayward ambitions for power and aggrandisement into a consecrated ambition to be the instruments of the purpose which the Father-God is working out in his world. To domesticate the wild, ungoverned passions of our bestial natures into disciplined devotion to the highest ideals, to become captains of our own souls;—that is the commission set before the thirst for power in us today.

From the exploitation and perversion and prostitution of their personal capacities, men and women shall rise to reverence for their powers—reverence for personality as the highest and holiest fact in the universe. When a man achieves the dignity of a settled government over his own powers, he is on the way to reverence for other persons. And the path of growing reverence for personality leads to ever greater significance and reward in the worship of the holy, personal God. The world is not safe for democracy until the Lord God Omnipotent ruleth in men through the freedom of their own individual self-mastery. The heroes of the future must share Christ's victory, his secret of inner mastery.

CHAPTER VI.

CHRISTIAN ETHICS AS LIVING GUIDANCE.

NOWHERE else is depth of personality more apparent than in correct dealing with moral questions. The right understanding of morality depends upon an adequate appreciation of personality's inner powers of moral insight and moral achievement. "The moral law within" still stands guard over life's sanctities and unconditional values. By a vital process equivalent to the thrust upward of a germinated seed of corn, the moral urge lifts the life that lets it to new planes of experience and attainment where fresh ideals of worth and duty absolutely authoritative and valid and of supreme consequence for the race become effective. For the moral is the realm of a man's most heroic achievements and of his most vital contact with life's dynamic sources. Righteousness has its roots in being: its fruits appear in conduct.

All morality rests fundamentally upon an inexorable perception that the experiences of life each takes its own place in a scale of values where the unconditional authority of the higher over the lower is recognized by us. "Ought" and "duty" are words which acknowledge the authority of the act or course of conduct to which they are attached. In this hierarchy of values the unsophisticated conscience immediately perceives that which should be supreme by reason of its intrinsic superiority. "The spiritual always takes precedence of the sensuous in the order of worth."

At no point has the naturalistic and mechanical form of thinking depressed the morale of our modern civilization more than in the confusion and distrust that it has intro-

duced into the moral sphere. When confidence in the faithfulness and depth of moral laws is disturbed or the significance of moral values is discredited, men are at a loss for foundations on which to build that will endure. Confidence in the soundness of the rational basis of morality has been disturbed in our day by a popular materialistic philosophy, which puts its trust in force and machinery and manipulation, rather than in the inward resources of spiritual living. The strictly relative and utilitarian moralities of our day do not train and harden men to heroic, sacrificial living. Great moral living depends upon intensely believing that the world is a moral order; that the moral root of life goes as deep as the rational root; that the spirit in man is stronger than material force.

The poverty of the moral life of today and our moral impotence in dealing with social problems are the kind of results to be expected from regarding the moral nature as a superficial utilitarian device constructed out of racial experience. But morality is something more than useful custom with a social sanction. It is as primal an insight as sense perception, as original and inalienable a capacity as the capacity for truth or for beauty. It functions as creative power in the realm of goodness and furnishes the clue to the meaning and the value of personal existence.

It is important to note that the biological study of the evolution of morality does not probe deep enough to get into touch with moral foundations. The description of the moral processes and their evolutionary origins bears little or no relation to questions of validity, meaning and ultimate reality. Comparative studies of ethnic moralities and of the empirical factor which operates in shaping moral ideas and codes are useful but superficial. They do not go to the root of the matter. Back of them and needing a separate and different evaluation lies the inalienable human capacity for goodness and for discerning and dealing with the moral order of the world. Living morality is a product of purposeful activity. Moral developments and moral processes

are matters for scientific study; but the power of moral insight and achievement is another part of our dowry, like the power of consciousness itself, which cannot be so explained. In dealing with the profounder ultimates of life, the method of analysis comes to the end of its rope, and there is no alternative but to *accept ourselves* in an act of faith. There comes a point in all explanation where explanation is through and for the rest we must trust our natures as the condition of all knowledge and all wisdom. For these unanalyzable aspects of the mind expose the mind's deepest nature, and form the presuppositions of all rational life. Self-sacrificing love, sanctity, holiness, reverence—moral attitudes which have played their large part in the spiritual history of the race—constitute a language of its own spoken by the soul rather than words put into its mouth by the cosmic process. These things can be trusted beyond all others. They bring their credentials with them to those who extend them hospitality. They constitute a "great deep" of personal experience.

Conscience, the moral consciousness of men, imposes two inescapable and unlimited obligations in particular upon human life. These are, first, the obligation to live up to the best ideal of humanity which we can form or find; and, second, the obligation of Good Will toward all men. These exist as "laws written on the heart," inwardly perceived imperatives which expand as life develops. They supply the outline of "ought," "duty," filled in by the whole characteristic vocabulary of morality. (1) We and all men ought to be worthy exponents of our ideal of humanity, and, (2) we ought to maintain the attitude of Good Will toward all men. Whole-hearted efforts to keep these obligations tend to inward peace and satisfaction; their violation brings self-condemnation, or conscious degradation, and confusion.

Jesus formulated the first of these constitutional laws of moral personality, the inescapable obligation of unlimited loyalty to our best ideal of humanity, concretely thus; "Be ye perfect as your Father in Heaven is perfect." To be

perfect as God is perfect must be the quality of our intention, our total attitude toward the enterprise of life. Consciously and willingly to fall below the ideal is to begin the down grade to degradation. No vacation or relaxation is allowed us by our ideals of righteousness.

Our ideals of human life and conduct do not stand still themselves but are vital, growing things, the product of new activity on the part of our creative, idealizing minds. And in a healthy personality their authority is respected. We know beyond peradventure that we ought to attempt all that insight, imagination and judgment set before us as superior. Nor will a feeble attempt satisfy us inwardly. Not meliorism, but superlativism is the radical law we enforce upon others and have applied to ourselves.

The interpretation of this law in concrete situations calls for our best judgment. It is not a counsel of perfection which demands the impossible. It asks of us an inner loyalty to the ideal, that does not count the cost and draw back. This law means, too, that duty is not a matter of bookkeeping in terms of equivalents or offsets. We can never acquire a surplus of merit in the performance of some duties to "make up" deficiencies elsewhere. Indeed no exceptional doing in things moral can take the place of a constantly maintained intention and purpose expressed in our total attitude toward life. Duty and not duties is the primal urge. Moral personality is fundamentally a spiritual matter, an attitude of spirit toward life as a whole. As such it never lets up on us. But this does not mean that it turns us into fussy people all in a fume and busy over many things. It acts rather as a compass to keep us true to the one thing needful.

That the ethical life is thus rooted in a certain large and distinctive and definite attitude toward life as a whole, is witnessed by the invincible self-respect that characterizes it and the development in nobility and heroism that are its accompaniments. An inseparable corollary of this respect for ourselves is increased respect for other selves. When

we carry an ideal for humanity in our hearts, we can not persistently ignore it without prostituting human relations and demoralizing ourselves. To *use* another human being as an instrument is to show him disrespect and irreverence as a high and most worthwhile end. On the other hand, this appreciation of human personality as an end can cultivate in us the highest reverence and most unselfish love of our fellows.

This principle by which we carry an ideal of human worth into all our human relations is a foundation of all great spiritual morality. Fidelity to human values leads to the incomparable fruits of the spiritual life; violation of this law leads to disillusion and spiritual barrenness. Thus men may take their choice of either lofty character and honor or of shame and vulgarity; of reverence or of degradation; of nobility or of ignoble aims; of wisdom or of folly. These are words which reveal the quality of spirit, the one set of those who take the High Way and the other set of those who take the Low Way of life,—destiny-determining words which evidence either our high faith or low unfaith in humanity.

The second constitutional moral law is the inescapable and unlimited obligation to maintain the attitude of Good Will towards others. This Jesus formulated in the Golden Rule; "Do unto others as ye would that they should do to you." Men universally recognize the authority of this teaching for their inner consciousness puts its stamp of ratification upon it. Jesus only formulated into law that which was implicit in the consciousness of men. Men know that they owe each other Good Will as a minimum of duty. Out of this authoritative, inwardly recognized law of Good Will, Jesus developed his ideal of a social kingdom where Good Will shall grow into love and become an invincible tie binding all men together in permanent peace and friendship. Love is Good Will educated and raised to its highest power. The task of the world is not the biological task of breeding better animals with higher altruistic instincts. It is the task of dealing with personality which knows the super-animal

law of morality already, but which needs to take advanced courses in the Good Will and love that will enable it to live up to that law.

The strength of the hope for such human society is in the fact that the universal law of Good Will is written on the human heart. We cannot ignore it without falling into self-degradation. Its applications are unlimited; we can accumulate no credit balance in our favor in dealing with it and we never exhaust its validity. "How often shall I forgive my brother?—seven times?" "Yes, seventy times seven," for the law of Good Will is ever valid because it is elemental. It is a permanent attitude and spirit, not a limited rule or command. A primal urge of duty can not be subjected to calculation and measurement. It is uncalculating loyalty to an ideal seen as deepest wisdom and highest authority.

Thus these two inescapable and unlimited laws of moral obligation may be regarded as the constitutional basis of the ethical life of men. They constitute the foundations of all abiding righteousness. Upon our loyalty to these two native moral insights rest all the law and the prophets. To distrust them is the road to moral deterioration. Jesus proposed as a constitution for his Republic of God only these two great human loyalties; "Thou shalt love the Lord thy God with all thy heart and thy neighbor as thyself."

These structural laws operate in all personal life as conscience, "the still small voice" of duty. Our "powers of hearing" the voice of conscience improve as our obedience to these structural laws extends in scope and refines in quality. On the other hand, we grow ever harder of hearing in respect to conscience in proportion as we try to ignore or wilfully act counter to them. The road to the true unity and autonomy of the self is fidelity to the absolute authority of the higher values over all life. Moral freedom and independence are by-products of the attainment of stable character which habitually loves the ideal and perfect and cleaves to it in the face of the clamoring lesser interests of life.

Conscience can only be heard well by the living self in hot pursuit of the ideal.

I quote an admirable description of "Self-Realization as Consequence of Moral Action."¹ "Every good act realizes the self-hood of the agent who performs it; every bad act tends to the lowering or destruction of self-hood. This truth is expressed in Kant's maxim that every personality should be regarded as always an end, never as a means, with its implication that a wrong intent always reduces self-hood to the status of a mere tool or device for securing some end beyond itself—the self-indulgent man treating his personal powers as mere means in securing ease, comfort, pleasure. It is expressed by ordinary moral judgment in its view that all immoral action is a sort of prostitution, a lowering of the dignity of the self to base ends. The destructive tendency of evil deeds is witnessed also by our common language in its conception of wrong as dissipation, dissoluteness, duplicity. The bad character is one which is shaky, empty, "naughty," unstable, gone to pieces, just as the good man is straight, solid, four-square, sound, substantial. This conviction that at the bottom and in the end, in spite of all temporary appearances to the contrary, the right act effects a realization of the self, is also evidenced in the common belief that virtue brings its own bliss. No matter how much suffering from physical loss or social repute virtue may bring with it, the quality of happiness that accompanies devotion to the right is so unique, so invaluable, that pains and discomforts do not weigh in the balance. It is indeed possible to state this truth in such an exaggerated perspective that it becomes false; but taken for just what it is, it acknowledges that whatever harm or loss a right act may bring to the self in some of its aspects,—the inmost moral self finds fulfillment and consequent happiness in the good."

With this understanding of the magnitude of moral per-

¹"Ethics," Dewey and Tufts, pp. 392-3.

sonality, its capacity and worth, the reverence of Jesus for persons and his rating of the moral task as the preeminent task of the race, may be better understood. The supreme product of earth is morally developed persons; to gain the whole world and lose the soul is to lose out because of the loss of true self-hood. To sin and disobey the moral law written on our hearts is not to assert but to forfeit independence and freedom. Righteousness is integration, power, progress, moral achievement. Sin is disintegration, deterioration, slavery, bankruptcy of personality itself.

The ground of Jesus' confidence in the right outcome of his spiritual teaching about men and society was his belief that the forces of the environing world expressed the will of his Heavenly Father and so were friendly to heroic goodness. The ground of confidence in the gospel of spiritual personality must be a belief that the world itself is spiritual in its structure. The nature of things is steeped in morality. That is, there is moral Personality at the heart of the universe which is ubiquitously cooperating with us for the production of moral personality in us. Both philosophy and religion support the moral enterprise. An instinctive trust in a God of righteousness, and a reasoned confidence in a friendly universe, rationally sustain the social effort to build a kingdom of righteousness in the world. We believe we are building a city founded on a rock. That is, we are assuming that the world is neither hostile nor neutral to goodness. All great morality is built upon the faith that ultimately the moral attitude toward life will be vindicated. Religion and philosophy rightly construed, we hold, both sustain an utter trust in moral foundations and moral goals, and thus vindicate our effort to bring all of life under the authority of the moral ideal. Such a total attitude toward life puts meaning, majesty and dynamic purpose into the moral task.

Now Jesus dealt with human problems as one who "knew what was in men." He assumed the existence in everyone of a native moral obligation which a man could not renounce,

a responsibility which he could not abdicate. He intuitively recognized the inescapable law of values which it is the duty of every man to impose upon himself. He assumed the universal authority of the law of Good Will and taught the high obligation of loving one another. In insistently holding before men the highest standard of manhood, he assumed that men would inwardly recognize the authority of his call to become like the Father in Heaven. His gospel was not an easy meliorism, but an exacting superlativism. He not only assumed an independent power of moral perception resided in men, but he also assumed that the law of moral obligation could be complied with in higher ways than we have ever dreamed. "Be ye perfect as your Father in Heaven is perfect" defines a moral attitude and aim which takes our breath away. That Jesus' reading of human psychology was correct, is testified to by the fact that he has become the acknowledged moral hero of the race. No other authority speaks so convincingly to the elemental consciousness of men.

Jesus rejected the sophistical rules and regulations of the moral leaders of his day and appealed to the spontaneous witness of the inner spirit of men. Here he found a law written, which had not been corrupted by Pharisaic annotations. He bade men to face questions of truth and problems of morality with souls bared and free from all subterfuges. "Blessed are the pure in heart for they shall see God" is an epigrammatic statement of his utter trust in the ability of honest men to find their way to God and truth. The laws of life, unlike the laws of men, can be absolutely trusted, for they express the nature of things.

Jesus' trust in the moral order of life and his call to verify moral law in the experiences of life, make one think of a scientist who is sure of his laws. Jesus refers us to the farmer sowing his seed and trusting the working of invisible forces. So was the moral world a world of reality to Jesus, a world where the will and the understanding that confidently worked together would get results to their liking.

"Whatsoever a man soweth that shall he also reap" is a universally valid spiritual law. The "faith" which he exalted as the high, productive mood of life was the personal attitude which gives life's inner moral capacities of insight and vision right of way. He believed that the living moral understanding of good men could be harmonized with the living will of the Father expressed in the laws of all life. The kinship of men with God is the rational ground of the life of faith to which he so insistently called all men.

Sin is essentially distrust of this inner moral nature and it crosses over into disobedience to its light and leading. Sin is unreason. Its consequence is disharmony, failure, the death of the soul at the top. If a man exercise what initial capacities for freedom he has, his reward is the larger responsibility that goes with larger freedom and larger capacities. If he trifles or openly abuses his freedom, he destroys it in the germ and impairs his capacity to become God-like. This is sin. The wages of sin is death, the death of all chance for growth while sin lasts. This seems to have been the deliberate estimate which Jesus formed of moral evil. It destroys the soul,—by ruining its capacity for moral discrimination. His passionate effort was to fan the moral flame in the souls of men into a blaze, and thus save the moral soul of society.

Thus, progress is a characteristic that belongs to the essential nature of morality. It is never the copying of a fixed standard; it is the growing perception and quest of an advancing ideal. Intensively, living morality is ever cultivating its inner powers, and extensively it is ever reaching out to draw larger districts of life under its authority. It must subject the natural experiences of life to the mastery of the spiritual. It must ever be disciplining the animal basis of life with its passions and selfish instincts into obedience to a growing ideal of an unselfish and purposeful goal. If it indulges the sensuous in the face of its knowledge of the authority of the spiritual; if it consciously falls short of its own ideal, that is moral failure and sin. It is the porten-

tous prevalence of arrested spiritual growth which is another name for moral death, that constitutes the human problem for Jesus. Sin's power to stunt and dwarf is its chief menace.

The key to the interpretation of the historic Jesus must be found in his spiritual achievement, not in naturalistic or supernaturalistic conceptions of his person. The magnitude of Jesus is a spiritual magnitude reached by conquest. His significance for the race is that with a human endowment and in a human environment he won where other people fail, and demonstrated the sufficiency of the spiritual resources open to us all to bring a man into living union with God and with his fellowmen. He is a demonstration of the power at the command of every man who does not falter in the heroic ascent toward the highest spiritual attainments. Jesus is our best evidence of the superlative guidance and insight of which developed moral personality is capable. He is chief among the host of prophetic spirits who constitute the refutation of the naturalistic estimates of the dimensions of a person. Every normally developed man, however, has the witness to the independent life of the spirit also in his own creative experience.

The actual ways and means of laying hold of this resident dynamic power in men is the great moral problem. If Jesus had been able only to kindle glowing visions in other men he would be infinitely less than he is. But he was able to arouse the wills of men by the contagion of his own aroused will. He is a demonstration of the dynamic capacity of moral personality to make disciples and induce them to lay hold too of all the resources of spiritual living. Here is the Christian answer to the question how to arouse the will to invincible purpose and set it hard at work at heroic tasks. The true Christian is never satisfied with contemplating beautiful ideals, but is always busily engaged in incarnating high purposes derived from them.

To an age whose interest in righteousness is concerned largely with codes and changing standards of behavior, the

achievement and the teachings of Jesus emphasize its need of a radical re-estimate of the moral problem. An age which is trying to handle human beings in the mass, working directly for social morality, may well ponder how insistent Jesus is that no group social stability can be found except as the individual men and women composing it win self-achieved stability. There can be no high form of social solidarity except it be founded upon a spiritual basis. And that spiritual basis as Jesus taught, will consist of men and women, who one by one, acquire a stable soul in the form of Christlike character, and then leaven the lump not by what they do but *by what they are*. For the moralizing of life is not accomplished by forcing life to conform to moral standards as a hand is forced into a glove—that is the fallacy of much ethical education today. But life is genuinely moral only when a living purpose working in fidelity to its best ideal cuts the channels itself by which it flows forth in blessing. This is a matter of the inner life of the individual. We can never Christianize life by imposing standards upon it, even the standards of Christ, by a process of imitation. We Christianize society only by awakening in men living souls which are capable of Christly experiences. All genuinely Christian behavior must be rooted in inward Christian experience. Vital morality must precede formal morality. Otherwise, externalism results.

The preeminence of Jesus did not find expression in his acts, but in a certain noble significance communicated by his presence. The meanings he found in life and the meaning he gave to life find their key in his own spiritual stature. So Christian morality has fundamentally to do with our attitude toward life and work, the significance with which we invest working and living. Every Kingdom of God must first come through men; it is within us before it can be without us. The social order that is to abide must be built upon a spiritual basis.

Social service is the great ethical slogan of today. The righteousness of *doing* takes precedence with us over the

righteousness of *being*. The ethical slogan of tomorrow, more radical and more Christian, must be social regeneration, transformation. Greater than all our ministry of service will be the more merciful ministry of awakening the capacity for living self-guidance in every man's life, getting him to enthrone the image of Jesus in his heart.

The great salvation then must be the re-birth of the soul. All our human salvaging falls short of salvation if the souls of men and the soul of society are not made alive. The thrill of Jesus' appeal to men is in the estimate of worth which he sets upon a man's life, and his confidence in the inner heroic power of men to achieve a soul. Sin is the failure of moral heroism, the giving up of the struggle. Salvation is the re-kindling of the inner fires of a man's smouldering heroism that set him again at the task of conquering. Society can be saved only by the contagion of men and women with awakened souls.

Jesus' superb moral optimism and his moral radicalism in dealing with life, indicate clearly that morally independent, creative persons are supreme among the values known to us. Not morality, but moral men and women was his goal. To develop men of Good Will who would see and love the spiritual struggling to life in every man,—this was his method of releasing the Kingdom of Heaven in the world. For the Kingdom is nowhere regnant except as it comes through the travail of some man's own creative soul and is thus born as a living attitude of vision and effort. Everything else must follow in the sense that everything else is subordinate in significance to the problem of arousing and thus saving the souls of men. There is no such thing as love or goodness or compassion in the abstract, or as strictly social products. These things do not exist as characteristics of the multitude. Real love, goodness and compassion exist only in individuals who are fundamentally loving, good, compassionate. The production of living moral sources in society means the production of living selves with stable characters mingled of love, goodness and compassion.

Externalism or any sort of behaviorism aroused Jesus' scorn. His sympathy sensitively responded to every genuine effort after inner righteousness. His authority gave its approval to the humility of the hidden effort of men and women,—the sincere effort to be inwardly of that exquisite quality which only God sees and rewards openly. This interior creative effort he prized as the power of the Kingdom. The stability of society depends upon incorruptible men and women that have been through such a course of training.

That the righteousness that he taught involved a vital adjustment to one's spiritual environment hardly needs to be argued. Religion and morality are inseparable in Jesus' teaching. The significance of rightness of being is that it puts a man in relations of health with all other men and with the Heavenly Father. Formally correct relations are powerless; external goodness is empty. But access to all the powers of God and of human brotherhood is open to the man right within in his effort to establish a spiritual kingdom in the world of men. When the shared meanings and purposes of the Heavenly Father get control of men, they are compelled by an invincible heroism to undertake tasks beyond their unaided powers. Living religion put at the service of a moral task is the greatest power operative in civilization. The immeasurable significance which religion adds to the moral enterprise of life is an incalculable ally of noble living. When a morally alive man constantly capitalizes the reinforcing will of the Heavenly Father, life is lifted to a new plane of efficiency and joy. Prayer then becomes a supreme form of experience in which a man links all the resources of the moral universe to his own moral undertaking.

Through this consciousness of the untold worth hidden away in our persons, the greatness of the spiritual undertaking of giving it free expression, and the divine resources at the service of every man, Jesus added cubits to his stature. Because of the significance of personality for him, he exalted the privilege of living. His sense of spiritual responsibility for the welfare of men led him to formulate his gospel of

love and truth. Through his experiences of high communion with God, he learned how to lift men up to new planes of experience where they also have access to new realities, to deeper sources of living, and where the realization comes that all their fellowmen are potential sons of God. The task of Christian ethics is to see that Jesus' inner experience is reenacted in men as the only valid method of saving the world. All ethical education has as its ultimate aim the production of creative personalities, independent moral agents with developed capacities for recognizing the higher spiritual values of life and with disciplined wills to stand unconquered before every spiritual temptation.

CHAPTER VII.

THE MORAL DISCOVERY OF GOD.

IN the faithful exercise of his highest capacities as a person, a man discovers God. Religion is a mystery like all else profound. Religion, however, is not an artificially mysterious but a profoundly natural experience when it arouses a man's whole nature to the attitude of moral effort. Religion is personality in the exercise of its highest function,—the capacity to perceive life in its larger sweep and to lay hold of the drive in these large relations as power for living. For religion is not only the vision splendid; it is the greatest and oldest creative life force, for which the human heart possesses the gift of conductivity. Religion conducts us to the highest human attainment because it is the highest truth about human life. The splendor of the soul and the grandeur of humanity's opportunity were constantly before the eyes of Jesus in his great pleas to men. They must be before the eyes of every religious prophet who pleads for reverence for persons as the main highway to social salvation.

That the soul lives and has its being in an invisible environment upon whose resources it may draw, whose living forces it may command, and which it is capable of knowing as sympathetic and friendly—this is the unshakable testimony of great religious experience.¹ Religion is a fundamental form of contact with reality, on the side that faces

¹"The postulate of the religious mind is that the soul is in contact with a wider spiritual life from which gracious and uplifting influences proceed."—Geo. Galloway. "The conscious person is continuous with a wider self through which saving experiences come."—Wm. James.

Godward, whose truth and validity are attested by the long, growing experience of the race. It gives a man access to new, larger and acutely vital energies. The living experience of religion connotes the exalting and multiplying of all a man's nobler powers. The task of ethical religion is the discovery of the most effective methods of taking its moral vision of humanity, setting it at work in the heart of every individual, and rebuilding society upon these higher experiences of men as the secure foundation of a spiritual civilization.

Religion gets its start in a man or group with a new estimate of human life, "a new birth" in which "all things become new." Spiritual reality must be spiritually discerned by the spiritually minded just as mathematical reality is Greek to those not mathematically minded. The transmuting nature of religion was well understood by Jesus. We cannot do better than to try to understand him better if we wish to get on faster in leading men to life's higher visions, deeper sources, and heroic achievements. That life is a great deal larger affair than appears to the strictly scientific understanding of it, and that personality has capacities commensurate with that larger understanding, is a first principle of right dealing with Jesus' teaching. Jesus always deals with life from his own transmutation viewpoint, and he invites and expects all men to share his vision.

The world has been tremendously impressed by the utter honesty of Jesus. His realism and sincerity, his regard for fact and law, classify him with the great thinkers and not with the sentimentalists. Even when he apparently uses the hyperbole language of the orient, one feels that Jesus does not lose his restraint; that which is hyperbole to us is glorious or menacing reality to him. His Gospel on its face is not the product of an ecstatic who had a theory to "put over," but the convincing report of an honest, eager, reasonable discoverer of the truth about men. He spoke with authoritative understanding of human nature. His Gospel is not true because he taught it; he taught it because it is the truth

about life. But it is the truth seen from the transmutation view-point of a true religious experience.

Many a modern man loses his sense of reality and law when he turns from the natural realm to the spiritual. The world trusts Jesus because his sense of reality and law increased at the furthest point that he ever reached on his voyages of spiritual discovery. His constant touch with reality never allowed rhetoric to creep into his speech. He invites men to inspect the evidence and verify his teachings in the laboratory of daily life. Unquestionably it is this spirit that has commended Jesus to men,—not simply the beauty of his idealism and the nobility of his character. His diagnosis of human life is scientifically correct. When we are tired of unreality in religion, we turn confidently to Jesus because he always dealt with real things in the spirit of reality and truth.

The enthusiasm which he has for the world of men and women was not acquired through any effort to understand the economic or political relations of men. First that which is primary; then that which is secondary. It grew out of high spiritual experiences in which all human values took on heightened significance. Why do men read the Bible when they can get a better scientific account of life elsewhere? Because they breathe there the atmosphere of religious reality. It is a convincing, vitalizing record of the experiences of men and women who lived their lives and did their work in the consciousness of living communion with God. This God-consciousness is the heart of all great religion. Religion begins there and it grows in the power of a growing experience of spiritual reality.

This God-awareness reached its zenith in Jesus. Nowhere else, therefore, do men find such a tremendously vitalizing energy as in contact with the dynamic personality of Jesus. His experience of God, and his Gospel of that experience, have become the fountain head of living religion for us men. The search for the path to religious reality inevitably ends in Jesus, his experience, his understanding. The mind of

Christ is the mind by which we are filled when we hunger and thirst after the reality of God and his righteousness. Religion, then, need not remain forever foreign to any man but the blinders of the carnal must be removed before it can be seen by him in its true light. The use of our religious senses is not a compulsion laid upon any of us any more than is the use of our sense of beauty or of our scientific sense. The sight of the world alive with God is as valid and hard-won an achievement as any achievement of the sciences. Religion, like science, establishes contact at many points with a world of experienced reality.

How life looks from the standpoint of the developed religious experience, and the forms of ministry to life which this angle of approach brings,—these are matters for which we must go to the great leaders of religion for information. To Jesus it brought the immediate sense of unity with God, living communion with the Heavenly Father, and a reinforced sense of executive mastery in dealing with life. To his followers in the regenerative ages of the church this experience of fullness replacing the curse of emptiness as a consequence of vital union with the sources of life, has been a marked characteristic. From Augustine to Wesley the testimony of the religious consciousness is of a transmuting experience of reality, a new mode of insight, of fellowship, of power. The strength of the leadership of the prophets in all Christian ages has been their power to awaken in common people this inner sense of reality which brings new insight, new mastery, new blessedness. Men and women of many forms of faith and many creeds have walked in this way.

This experiential discovery that God is immanent in all the life of the world is the attitude toward life which Jesus recommended men to seek and find. Abstract mysticism was not religion, but a valid experience of the world was. Sensitive to God in all the relations of life is a true description of the religious man. He defined the worthwhile life—"eternal life"—in just that way. "This is life eternal to know

thee, the only true God "seems to give us an authentic glimpse into his consciousness. This note of confidence and reality and the absence of any false note of sentimentalism point to a sure empirical basis for his teaching.

The key to understanding Jesus will be found in the inclusiveness of his world-view. With our Western passion for analysis, we divide all reality roughly into two grand divisions, nature and humanity. For us, God is a third, mysterious, little understood factor that we are always trying to bring into some reasonable relation to the other two. Indeed, the thought of God is an embarrassment to a good many minds, a sort of left over which fits in nowhere really. In the name of philosophy and science we have analysed life, dissected it, and left the pieces lying around; and most of the time we spend in thought is spent with the pieces from which the life has departed and into which it can never return. We may be perfectly sure that many of our religious riddles have no existence outside of this dead analytical existence. If we would take our stand with Jesus within the living world of spirit, his solutions would doubtless seem simple and satisfying.

Let us try, then, to do so.² Jesus' great fundamental was life, its real nature before our analysis has tampered with it. Life not as partly understood by us, but life in its own complete ebullience is the all-embracing verity. The world is alive with this same life, a great unitary, growing, plastic, throbbing mass; a tissue of living forces in the midst of which we live. Jesus always treated the world as living and not dead; not a corpse but a body, of which the Heavenly Father is the pervasive, animating soul. The laws of life, whether in the fields or in human hearts, were for him simply varying ways in which the one great world-energy works. This world-energy, or life, he thought of as the Father's will at work. The great unfolding drama of life was always to him the unfolding drama of God's purposes. Jesus was essentially a vitalist in his world-view, not a

²c/. for example, Dr. L. P. Jacks' brilliant Hibbert Lectures, "A Living Universe."

mechanist. In his view, the whole world was a thing alive, puissant with energy, faithful and law-uniform in its activity, intelligent and purposive in its meaning. So true is this that Jesus never seemed to think God apart from God's world. God was a datum in the world of experience with him. The Heavenly Father was the living God of the living world. Separation of a sacred God from a secular world was to him as impossible as to separate a stream into wet and dry. Life itself was everywhere, and everywhere sacred. The world of men, the world of nature, and God are all inextricably bound together in a living unity. Jesus was perpetually reverent because all of his relationships with life inspired him with reverence. You never ask in his case where the sacred ends and the secular begins, for his life is all of a piece.

The intellectual problem of how to clear up God's relationship with the world that so troubles us was a problem that never occurred to Jesus. For the only God he knew was in the very thick of life and the world. Keeping faith with life and the world was to him keeping faith with God. The man who is unfaithful to life, therefore, is the real unbeliever in God, so inseparable was God from the world's life in the thought of Jesus. The kingdom of God is life, its real self before our analysis has tampered with it, and loyalty to that life is the highest form of loyalty to God. Jesus had, too, a correspondingly rich, profound sense of the meaning and worth of human struggle. Not the old struggle for an animal existence but the new struggle to burst the barriers that keep locked up idle within us potencies of worth, of beauty, of accomplishment and of destiny that have never yet seen the light of day. It is not too much to say that he was awed by these unused capacities for life. His reverence for personality, his love and solicitude for the individual, his passionate desire to gather fit men together into a friendly society of God,—these are central to his character. To gain complete possession of one's soul with all of its powers developed for life was the supreme, heroic

quest in the eyes of Jesus; the great calamity was to forfeit the thrilling glory of being a growing soul expanding its relations with life and, therefore, its living relations with God. The great salvation is spiritual independence or emancipation from the cosmic tyranny.

That false abstraction which makes nature out to be a great mechanism of impersonal processes impervious to personal forces, is the work of our own thought and never had any existence outside of our own brains. The mind can destroy it, therefore, whenever it sees fit and reconstruct our thought-world in vital terms. We shall then see it all as a living universe in which God is the active, creative soul; in which men and women are creative actors too, in their due degree.

When this picture of a living universe is uppermost in our thought, how to make a living, or to pile up riches, or to lead a comfortable existence is not our main object, but to develop fullness of life. And this fullness of life comes through a process of self-expansion as we insert our lives at one new point after another into the environing reality and thus share the life of God ever more freely. The principle at the bottom of this achievement is the principle of reciprocity between equals, a man on the one side and on the other the world in which he lives. Jesus well expresses it in his formula, "With what measure ye mete it shall be measured to you again." By the operation of this fundamental law of the kingdom of God, the law of reciprocity between God's living world and God's children, the world's areas of coercion must decrease and our areas of mastery must increase. This is not a dead world in which we live. Neither is its hostility or indifference to us permanent. Adjustments are possible by which it comes to be recognized as God's and friendly, forever soliciting and educating us to be less imperfect children of God. That is the meaning obtained from the life history of the race.

The environment furnishes the arena and the power. We choose the pattern; God through his environing world does

the rest. It is a faithful world; so faithful that it serves our worse selves only in limited ways but it is all at our service to help us be what our potential best selves equip us to be. Indeed, that is the thing it is waiting with its large patience for us to let it do, so vitally interested in us is our environment. This world takes our measure, heroic, commonplace, sordid or slavish, and then does for us all that our heroism or commonplaceness or sordidness will let it do.

There is much confused teaching today. Many are the deterministic programs of life which tell us that we are the pawns of heredity, of environment, of evolutionary processes, and that all we can do is to read the register of our fate in the laws that have us in their grip. This is true of the forces that they have in mind and would remain true if we left out, as they do, the factors that make us men and still other unused factors able to make us men of equal stature with Jesus. We were once pawns of these world-forces, but there are hosts of other forces, teaches Jesus, which are God's titanic agencies to help us to become what we ourselves choose to be. To the teaching that the world measures to us what it will, Jesus responds "No, it measures to us all that we will let it." The world is only the multiplier and the product is governed by the multiplicand which we supply. In the things that are purely animal and organic, let it be granted that the evolutionary processes may only be doing sums in addition. But in matters of spirit, of character, of personal life in the rich sense with which Jesus was concerned with life, the result of any and every interaction that takes place is a product in which the world supplies the multiplier and we supply the multiplicand. No man happens to be a good man or a bad man. No character was ever accidentally made or mechanically moulded. Character has a man's creative choice at its heart. A sublime challenge to the spark of manhood in us is the fact that God and his universe can only make headway with our character and true destiny to the extent and the intelligence of our disposition to co-operate with them. In a world to which

life and not mechanism is the key, God is at the instant service of all faithful spiritual effort. Moreover, "it is the Father's good will to give us the kingdom." We are living in a world which is friendly to our efforts.

Use this principle of coordination, of action and reaction between a man's life and the world in which he finds himself as a searchlight and wonderful exemplifications will be found in almost every district of experience. In one of his sermons Phillips Brooks offers a picturesque illustration: "Three men stand in the same field and look around them, and then they all cry out together. One of them exclaims, 'How rich!'; another cries 'How strange!'; and another cries 'How beautiful!'. And then the three divide the field among them and they build their homes there, and in a year you come back and see what answer the same earth has made to each of her three questioners. They have all held out their several hands, and the same ground has put its own gift into each of them. What have they got to show you? One cries, 'Come here and see my barn;'; another cries, 'Come here and see my museum;'; the other says, 'Let me read you my poem.' That is the picture of the way in which a generation or a race takes the great earth and makes it different things to all its children. With what measure we mete to it, it measures to us again."

This law of living reciprocity between a man and the world may be concretely paraphrased by stating it thus: No man can foretell what new product the world as a multiplier will produce when he supplies it a new multiplicand. Witness Jesus. Every new purpose of one of us is a new question and the world we are thinking of will answer it according to the sincerity and fidelity that goes into the asking. We are living in the midst of limitless, inexhaustible life forces which represent the eager will of God, seeking to serve us. But the will to live on our part, narrow in scope and feeble in persistence, sets them their limits. Even God himself cannot help us until we put into a request the per-

sistence that turns it into a life-purpose. The universe of life will not break this law of reciprocity for one of us. But it will side with us in all its majesty and beauty and power in the measure that we do reciprocate. Even Jesus does not force the closed door of a man's unresponsiveness. "Behold I stand at the door and knock! If any man will open the door—"!

The awakening of men to supply these higher forms of responsiveness was precisely Jesus' central aim. He thought that it should be our chief concern in life. Not animal existence, eating and drinking and clothing and riches! Not making a living, was to be our concern, but to make each new form of responsiveness the stepping-stone to another. Just as his own high soul trembled with the joy and beauty and worth that had rewarded his own practice of these progressively higher forms of responsiveness, so his Gospel centered its efforts on inducing other men to imitate him and make it their chief business in life to supply higher than their accustomed forms of response. The Sermon on the Mount read with this as the key, yields astonishing meanings all through. Jesus' poignant call to the sleeping souls of men to awaken and put their lives on the main highway to true blessedness—to the experience of hitherto unknown realities—rings in every passage. Those who hunger and thirst after righteousness, can be sure that their overture will be met to their satisfaction. The pure in heart need have no fear that the world we are thinking of will not do its part; indeed, it will reward them with a sight of God. Seek for them and ye shall find the meanings of life. Knock for power from on high for a good purpose and you will not be disappointed. All of the beatitudes are so many striking ways of expressing the living interaction between awakened men and God's living world. Though we fail to respond to its overtures to us on numberless occasions, the world we are thinking of has never been known to fail in a single instance to respond to any overture of ours to it.

Dean Sperry finely writes, "The supreme aim of all religious education is to enable men to recognize God when they meet Him."

The world is full of Peter Bells for whom the primrose has no thrill. Likewise is it full of men and women undeveloped in respect to responsiveness to the spiritual. God is an unreality to them, and religion puzzles them. In the view of Jesus their condition is pathological. They are like plants kept in a cellar which, could they speak, might say with equal truth the sun was an unreality to them and all talk of unlimited amounts of air to breathe a mystery.

A growing group of men and women in many nations is finding life's reality by imitating Jesus and making it their chief concern to learn how to supply higher than their accustomed responses to the overtures of the spiritual universe. Progress in religion and ethics and character and unselfish service seems to them to be the thing best worth while. Others, heedless or hardened, as they pass them by, shake their heads as a sign of inability to understand. "What shall we eat and drink? Wherewithal shall we be clothed? What wages shall we get?" are the questions that point to the regions of reality with which the crowd is in touch. The justification of every form of reality is found in what it does to its devotees. The crowd way of taking life cheaply, irresponsibly, superficially, is proof positive of the unreality of the world in which the crowd puts its trust. Verily they have their reward. With what measure of responsiveness we mete to God's living universe, it shall be reciprocally measured to us again and that measure shall become our destiny.

We have all sometimes tried to imagine what it would be like to have seven or ten senses instead of five. What new powers of appreciation might thus be opened, new joys of sensing the nature of life? However impossible of fulfillment such imaginings may be in the sense realm, the awakening of new capacities is of the very nature of spiritual

education. Our system of education prescribes courses in natural science, physical training, industry and finance, and vocational study. The wisdom of work in these studies cannot be questioned. But no man is honestly and worthily educated if the whole theory of his education is not based upon Jesus' principles of awakening and developing the higher natures of men and women to appreciate and appropriate the nobler values of life. For an education restricted to the practical dwarfs and deadens men's souls. That education which coordinates a man to his job, but not to the great rich fact of life itself is hopelessly one-sided. It looks after a man's ability to make a living, but lets his ability to make a life look after itself.

Sometimes we hear men expressing concern over the prevalence of religious unreality in our day. There can be no room for doubt as to the real cause of this religious indifference. We spend little or no time or effort in appreciating the higher experiences in which God becomes a reality. We are immersed in other forms of experience. Ours is a wonderful civilization; practical, scientific, efficient. With the measure we mete it is being measured to us again. To the reminder that we do have a sense of unreality in dealing with God and the higher things of the spirit, the answer is pat that we are not hungering and thirsting after that sort of civilization. The secondary interest we do take in religion is practical, i.e., deals with it from the outside, its institutions and forms of conduct. But living religion begins within in a vision of reality which is our individual own. We can never build up a sense of religious reality among men by educating people about religion, nor yet by describing to them beautiful, appropriate forms of religious living. Real religion has its source in our own reaction upon life. Once our blind eyes are open, the Reality on which they open does the rest. It takes the unreality out and puts its own reality into what we had been calling our religion. The sense of spiritual unreality now prevalent is just an

unwitting confession on the part of the people making it that they are still aliens who have not yet become naturalized citizens of the religious realm.

To those who know him best, Jesus seems always alive to his finger tips. It thrills you to feel his thrill of living. Life was never stale for him, for a growing experience of God gave it endless interest. It rendered the naturalness and honesty of his religious testimony absolutely convincing. The search of the world-weary for new pleasures, new stimulants, new excitements, today is a disease. The cure for it is deeper experiences of life, deeper contact with the sources of being.³

The problem of realizing the presence of God which lies at the heart of a vital religious experience is a problem of getting better acquainted with our more hidden intimate selves. It is in profounder moral living chiefly that the vision of God comes. The useful and calculating moralities now in fashion find their reward in the utilitarian ends which they serve. Behaviorism brings its own reward as a method of conduct. But when men in humility and courage penetrate into the thicket of life by faith and stake all upon intrinsic moral ends, upon uncalculating acts of goodness and service, upon the attainment of Christly character as the supreme goal of life,—then it is that morality finds a stable basis for the achievement of forms of creative righteousness that cannot be figured out in advance. This is the faith that chooses the right at any cost and acts regardless of consequences. After taking this high moral attitude toward life, men find that it brings them face to face with God. Unheroic living gets few or no glimpses of God. Social relations and social service should be keyed to this ideal of sacrificial righteousness as the authoritative goal for all men. Then, an authentic revelation of God will come to society in

³"Religion is primarily an affair of being, exalted and greatened being, with the pulse of creative power beating at its heart."—George A. Gordon's "Religion and Miracle" pp. 176.

the exercise of the creative powers of uncalculating goodness.

A growing man goes from glory to glory up a spiral of experience; new capacities for appreciation enable him to mount above the reality of the natural world from which he started, binding him into new and deeper and more vital relations with the world's life. In these High Places where a man is consecrated to the sanctities of life, Jesus' sense of the unity of all life, the sacredness and the worthfulness of it come home to his consciousness and he knows that he has found God in a living experience. The law of faithfulness to life's upward summons has brought him to heights of vision where the world is seen to be alive with God. This is essential religion.

The remedy for unreality in prayer must also be found in moral creativeness, in heroic effort which goes beyond superficial imitation of Christ, to become like him a lonely prayer pioneer. At some point in those profounder experiences of will and purpose, a man becomes aware that old barriers to the release in full force of his soul-powers in cooperation with God are breaking down. Living prayer is the way to fullness of life. And fullness of life comes not to any man or woman before the development of his own powers. If Jesus is right, every man of us is responsible for the development of his capacity to see God; that is, responsible for opening the doors and admitting the larger light. For the door does not open automatically by some biological process of evolution, but autonomously as a man personally puts his hand upon the knob. Prayer turns the handle which opens the door that releases the power of God. Thus religion is within every man's reach.

If religion is not a sentiment nor merely biological, but an act of insight and will, we can well understand the solicitude of Jesus for the salvation of men, and the poignant note of warning that always rings in his Gospel; "Ye would not come unto me that ye might have life;" "Having eyes ye see not and having ears ye hear not;" "If the light that is in thee

be darkness, how great is that darkness." The consequences of the failure of the inner light are terrifying to contemplate. The bare continuance of spiritual civilization depends upon awakening the creative capacities in every new generation. This is the best object education can set itself. By spiritual insight alone can we see God and cooperate with him.

CHAPTER VIII.

JESUS: PROPHET OF PERSONALITY.

THE figure of Jesus overshadows the thoughts of men today as it has haunted the consciousness of all Christian history. As though some magnetic spell passed over life, men are stirred to restlessness and wistfulness wherever a sincere prophet offers salvation in his name. Out of misery, failure, unrest, and even out of scepticism, sophistication and disillusionment, men look up at the mention of Him, in the hope of a convincing word. Hardly less audibly than in the days of his flesh all sorts of faiths are saying to him, "Whither shall we go, for thou hast the words of eternal life." This longing "to ask Jesus" is a witness to the fact that we believe that he understands the human problem, that he holds the solution. Thus in our prayers, in our efforts after social justice, we invoke the spirit of Jesus. A great part of the race has the image of Jesus in its heart when it prays, "Thy Kingdom come." Our expectation is centered in him. God, if there be a God, must be Jesus-like; to understand the mind of Jesus Christ is to understand the mind of God. The business of understanding Jesus, therefore, is the human problem of paramount importance.

"The greatest task that lies before our generation is not the perfecting of international relations or the establishing of a new and juster social system. It is the understanding of Jesus."—Thus writes Alfred E. Zimmern, discussing¹ "The Rediscovery of Jesus." The literature of the hour

¹The Century, for December, 1923.

offers thoughtful confirmation. One of our best sellers is an original treatment of the Life of Jesus translated from the Italian. There are multiplying versions of the New Testament. Men are hungering and hoping for some radical re-interpretation of him, one that will sweep away conventional and innocuous orthodoxies and make Jesus in Person stand before us in the full panoply of his authority as an expert in the life of the spirit. For to understand what Jesus is like when stripped of all theological accretions is, we feel, to understand human nature and to become aware that the naked realities of existence lie open to our gaze. For the rediscovered Jesus on whom the expectation of the world hangs, will prove to be neither a prodigy nor a god. He will turn out to be a person who has pioneered his way into the deep places of personal existence and tried these high realities out until they have done their character-shaping work in him. We are looking in him for the authority of personality speaking out of depths of moral experience and attainment, which alone can give him sovereignty and saviorhood over us. The Jesus toward whom we wistfully turn will prove to be one of us,—but One who has discovered by repeated trials what the deep resources of the spiritual world can do for human life. We must learn to understand how to appropriate the resources of life personally. Jesus is our spiritual expert who has completed the experimental stages of contact with life's higher experiences and whose Gospel rests for verification upon his own attainments.

If we turn now from the witness of common experience to the witness of the scholars who are trying to understand Jesus, they do not require us to strain after some unreality. They call us to the task of deeply re-appreciating human life, moral personality and its world. Here the primacy of Jesus among the racial leaders is not less marked. A century of scholarly critical labors have left one Personality standing by itself, convincing, authoritative for the race. The examination has been searching and fruitful, though its results

have been largely negative. It has exposed the futility of the old ways of regarding Jesus and of the traditional ways of estimating his significance. But one positive fact also stands revealed,—the hope of civilization centers in him. And this is not a dogmatic hope, but a vital conviction. Dogmatism is dead among thinking people. Jesus, nevertheless, remains the center of hope and expectation of the liberal-minded as well as of the traditional-minded. No age of Messianism was ever more of a unit in its expectation of a Deliverer than our own age is in its hope that in Jesus is the secret which can release life from bondage and give it a new impetus.

Our confidence is still in Jesus, though the old ways of regarding him do not clearly emphasize the considerations on which our unshaken hope is based. This hope and conviction is not a product of the class-room nor do we obtain it by the analysis of the laboratory. Scholarship does not deserve the credit for perpetually rediscovering Jesus and his supremacy for the race. It is the reward of faithful, experimental, spiritual living whether of the humble or of the gifted. Emerging from our intellectual dealing with Jesus we have little else to show than negative results, inadequate or exploded theories. But the faithful multitude who have followed Jesus in spirit and intention have something better to report: Never did teacher more faithfully fathom the deep places of human life and persuade his followers to center their hope in the unplumbed depths of personality.

Personality is the rational clue to the significance of every word and act of Jesus. In its early days, Christian interpretation followed the clue of supernaturalism and that gave us a deified Christ as our interpretation of Jesus. This has been the working conception employed throughout most of Christian history,—believers have worshipped Christ. Then, latterly, the clue of the analytical scientific method has been used and this has given us the human Jesus in terms of his times. Naturalism has taken the place of supernaturalism. Everyone familiar with the literature of the last two gen-

erations realizes the immense confusion that has been introduced into the church by controversy over the supernaturalistic and the naturalistic ideals. In the midst of this confusion, however, a great multitude of common folk which no man can number, were following after Jesus in the spirit of a great adventure seeking for the truth about life. These have found life in him. For it is not the supernaturalistic quest of Christ, nor the naturalistic quest of Jesus, that counts primarily today in saving society. *It is our access to Jesus' verified experience as a living personality dealing with life's realities.* Personality is the clue,—not divinity on the one hand or nature on the other. In the conception of living, creative personality we have the reconciliation of naturalism and supernaturalism in a generalization of reality roomy enough to embrace them both. Jesus in the faithful exercise of his capacities as a moral personality discovered that the spiral of advancing spiritual experience constitutes the path by which men attain spiritual power and oneness with the Heavenly Father. His gospel is nothing more nor less than the pointing out to all men of a path traveled by himself to a goal attainable by every person heroic enough to make the spiritual adventure. The effort itself after spiritual attainment is reward enough and the new forms of awareness of God that accompanies and companions it.

To understand Jesus best, then, means not a new course in theology nor a new course in science but a new appreciation of the capacities of personality for higher experiences. Psychological science has told us how the wheels go round in its descriptions of mind-processes and of human behavior, but scientific psychology has given us no clue to the latent resources of mind and personality. A person is an autonomous possessor of marvellous creative powers of thought and action. Self-consciousness puts a man in touch with a great deep of potential energy which comes then to his assistance in his dealings with the universe in which he finds himself. Much of this inner energy remains to the end an unexplored wilderness for most of us. Most of us are con-

tent to live a lesser life. In his heart of hearts every such man knows himself to be in possession of independent, responsible powers which he has not exhausted. To develop these interior resources is an undertaking incomparably more heroic than the undertakings of big business and its administration. Greater is he who discovers and masters his own capacities for life than he that subdues a continent. Not by analysis but in the exercise of his powers of self-consciousness and self-mastery does a man come to the realization of an inner unity and depth in his personality underlying all of its complex experiences. And this unitary, inner soul of personality is our organ or instrument of insight, of control, and of contact with the source of being.

Herein lies the originality of Jesus' teaching. His thought went right through the current ideals and moralities that have authority in society to the creative sources back of them and prescribed living righteousness as salvation. A spiritual civilization is not a resultant determined by antecedent processes, but the deliberately thought and willed achievement of many spiritually developed souls. Problems connected with social systems and international relations which burden the leadership of today will never find stable solutions until social leadership finds ways and means to get those unappropriated, but always available inner resources of self-mastery that reside in individual persons into action. Is it a small asset of the race that one person, Jesus, has exploited the resources of personal existence on the grandest scale and offers his findings freely for the blessing of men! The secret of Jesus is his clear understanding of the untold possibilities of personality.

We can say with Baron Von Hügel that ²"The originality of Christianity consists in the discovery, through the person and example of its Founder, of the altogether unsuspected depths and inexhaustibleness of human personality and of this personality's source and analogue in God." For Jesus, the stable basis of society consists not in the sublimation of

²"The Mystical Element of Religion," Vol. I, p. 26.

the natural and the animal instincts, but in creatively bringing forth a new order of experience, the moral and spiritual, which is incommensurate with the natural; not merely an organic extension of it, but able to wield mastery over it. This new occurrence is not produced automatically by intensive processes of natural culture, but autonomously through the deliberate individual efforts of free persons who think, idealize and will it. The spiritual order is a product of personality, its stability is due to the fact that it is the free achievement of persons. Its source is in the living, purposeful souls of men, not in any causal series possible to the natural order. Because he learned by repeated attempts to sound the depths of personality, discovered the laws of spiritual reality, and thus discovered God as the great sympathetic kindling soul of the world, Jesus became our most authentic prophet and the expert teacher of all those who hunger and thirst after spiritual attainment.

Socrates represented himself as a mid-wife, bringing men's thoughts to birth; the vocation of Jesus was that of bringing spiritual personality to birth as the creative force destined to erect a stable social order of justice and love. Here is the most radical and daring of social theories; a theory of social equilibrium residing not in any concatenation of environing conditions but in an inner power of spiritual control. It is a doctrine of righteousness that lays hold of being rather than conduct and so transforms men that character conquers nature. A society of such twice-born men in whom love has supplanted selfishness will operate so differently that it will scrap many of the "laws" in operation at present in economics and sociology. The twice-born levels of experience give new dimensions to our powers of self-control. A man discovers undreamed of possibilities in inhibiting or in conquering his lower desires. Thus do the regenerating springs of life open the way to self-mastery and personality comes to its own.

His characteristic teachings reveal Jesus as the prophet of the creative depths of personality, dealing with the removal of one fetter after another from the will. In the

laboratory of his own experience, he perfected those principles which have become permanently authoritative for our guidance, a sort of constitution of the spiritual nature. His practice and his explanation of it have become normative for all those who follow him.

First, his unconditional emphasis upon the spiritual values and forces of life would be out of focus were it based on anything less than the creative depths of personality. "The Kingdom of Heaven is within you."

Second, his familiar insistence upon the primacy of the soul in men reveals the central place of the influences that move the will to high adventure. The inner soul is always the place of incubation for these influences. "What doth it profit a man if he gain the whole world and lose his own soul!"

Third, the paradox he was always teaching was that humility and self-sacrifice are the way to spiritual power and attainment. "Whosoever would save his life shall lose it, and whosoever shall lose his life for my sake shall find it."

Fourth, his passion for people points to a conviction that in the depths of a friend's personality we come into most intimate touch with God. The social passion which is born of that triple contact will set up a social milieu in which spiritual worth and the high possibilities of human attainment will be given precedence. "If ye do not love men whom ye have seen how can ye love God whom ye have not seen?"

Fifth, his ethical-religious prescription for human ills reveals how he brushed symptoms aside to deal with the seat of the disease. The diseases of the soul are the supreme object of his profound compassion. He always delves into the roots for the cause of what is wrong in external conduct and environment. His cure always is fresh releases of the spiritual forces of life. "There is nothing from without the man that can defile him, but the things which proceed out of the man are those that defile the man."

Sixth, he found the depths of personal experience to be in

contact with the very fountain source of life. He called upon men to prove for themselves by an experience of this same contact with basal reality that it brings renewal of life with fullness of joy and power and peace in living. His formula for inducing men to undertake this fundamental of salvation was to persuade them to think of themselves as children in relation to God, as the "Father." An intensified consciousness of these deep personal relations with God and with fellow-men was Jesus' radical remedy for all sin and failure. "Thou shalt love the Lord thy God with all thy heart and mind and soul and strength and thy neighbor as thyself." That is simply the law of how to put one's whole nature into his living and make use of its full resources. Personality in these deep places drinks of the fountain of life in all its purity and exercises its birthright to the full as child of God. "The water that I shall give him shall become in him a well of water springing up into eternal life." Personality in the act of prayer, communion with the source of being, drinks at this living fountain.

With this conception of what takes place in the depths of personality and of its kinship with God, we are prepared for Jesus' teachings of the worth of the individual and for his reverence for persons. We are prepared, also, to understand the unconditional authority and the fateful significance of the moral ideals of life, the incalculable consequences of righteousness and sin. Whatever disturbs our primal relation with the source of our being must be restrictive and destructive. Whatever hinders this unity, empties and shrivels life. Whatever gives us completer access to that source performs a supreme service for us. That this creative source of life is friendly and loving, a Heavenly Father, is an original insight of Jesus never so clearly perceived and put to the test by any other prophet. Thus persistence to carry our experiments through to the point where the light breaks gets the strongest encouragement from the signal success of his similar experiments. The spiritual relationships of morality and religion become "the Kingdom of

Heaven and its righteousness" that we seek first because they are the primal conditions of fullest life and of highest personal attainment for us. Herein is found the ultimate sanction of religion and morality,—the fact that the deepest capacities of personality find satisfying outlet through them constitute them the most sacred and significant forms of experience. In this region, too, our moments of highest joy and power are born and all hope of personal permanence. The form of life that is to have immortality conferred upon it must possess the worth which is grown in the depths of present experience and achievement.

Thus the gospel of Jesus wins the chief place in our experience because it is the transcript of his own dealing with life, the experimental account of his own attainment of personality. It is written with the authority of one who commends a way of living which he has found unfailing and blessed. He is sure of God because a life of close relationship with a friendly, fatherly spirit akin to his own has made him sure. He sketches our moral characteristics with marvellous insight, because that same hidden life with God rendered him acutely sensitive to the highest and finest spiritual values. Humility and self-sacrifice are attitudes of the spirit not only beautiful and gracious, but strong with the strength of heroic self-conquest. The Sermon on the Mount transcribes the notes of an honest observer faithfully recording the laws of the spiritual kingdom. Jesus challenges every man to throw himself, also, into the research work that lays bare the interior facts of personal life. He commends the copying of his own spiritual adventure with the confidence of one who has verified his theories in practice and with the insight of the man in the crow's nest telling the men on the deck what he sees. He calls all men into a living fellowship of good will and love, with the authority of a man who knows that he has seen much further than they into the subtle destructiveness of selfishness and the rescuing, regenerating, power of love. His own attainment of personality, of character and grace and wisdom and per-

sonal power are the attestation to all students that if they will take the course in his gospel school of methods, a similar proficiency will result. "The grace of our Lord Jesus Christ" is a wonderful, revealing phrase, as Prof. Peabody has pointed out.³ That grace makes disciples of us, makes us want its like, makes us willing to put our lives into the leading of the Master to obtain it. Spiritually hungry people go right by theory or a doctrine straight to him. For essential Christianity is life from life, the life of an incomparable Personality communicating the secret of his own gracious attainment to one personality after another. Essential Christianity is the re-enactment in us of Jesus' type of conquering experience.

The heroic, lifted-up Christ who is drawing the hearts of all men unto him is not a supernatural figure but the human Jesus whose similar but more successful explorations of the deep and the high places of personal attainment enable him to answer our questions concerning the meaning of human life. Jesus is not the high water mark reached by a biological process. He is an heroic personality whose unfailing graciousness of character and unconquerable spirit are the amazing achievement of his own spiritual purpose. He is the comrade of all those who are athirst for the spirit to overcome the world. The victory that overcomes the world is the life of faith which adventures forth, trusting the powers of spiritual personality as the key to the riddle of the universe. Jesus has demonstrated that we are dealing with a world that is spiritual in its organization and, therefore, all doors to truth and power and attainment lie open to spiritual personality. The good man is always in immediate contact with invisible powers that are wholly at his service. Prayer is simply an act of voluntary union with those allies. In Jesus' presence the mood of belief and optimism gets the upper hand of the mood of scepticism, and the spirit of heroism is listened to as it bids us follow him regardless of consequences for he has the word of eternal

³F. G. Peabody, "Jesus Christ and the Christian Character," p. 193.

life. He is the Way of life. No man cometh unto the Father but by him.

Jesus is spiritual personality raised to the nth power. The look seen in the eyes of our prophets is not to be explained as the finest flower of a long biological experiment, but as an indication of the presence of highly self-developed personality. He whom we call Christ and adore as our supreme man was not wholly a "product" of heredity and environment, but the signal instance in all time of the extent to which free, creative spirit, given the right of way that an individual named Jesus gave it at a certain date in the history of life on this planet, can enable a man in his own right and by deliberate thought and effort to transcend the biological progress. Impelled by this triumphant soul-achievement he sought to lodge his spiritual secret in the breasts of disciples. Through the ages since, it has made him the major prophet of mankind, with peculiar and unrivalled power to awaken men out of sleep; put them in love with the holy thing called freedom; and coax them, by sharing the sources and the secrets of divine existence, to become sons of God. It is this romance of becoming a living soul that throws a glamor over human life which gives nobility and dignity to the otherwise common in every individual life. This is the point of view in regard to human reality which stirred in Jesus and which has stirred in all great spiritual seers, the missionary impulse to make disciples. It is the vision that must lie at the heart of every gospel great enough to arouse men from commonplace existence and sustain them in the heroic business of achieving a full-fledged soul. The supreme evangel is directed to putting soul into men and into society.

The literalisms of every age fail to understand the deep significance of Jesus for the race. Why should we prefer a Jesus who will "come again," to a savior who is "with us always." Our sore need is not an apparition but an inner vision and courage of effort that will take us to the heart of Jesus' experience, and thus make us aware of his companionship by making us aware that we are sharing his

experience. A visit from a friend is a fine experience; finer is a friendship so perfect that even in absence you are aware of the fellowship and courage proceeding from the silent impact of his spirit upon your spirit. That is the way you are sure of your best friends, or of Jesus, or of God,—by an inner sympathetic awareness that natural vision cannot make more real.

It is certain that the materialistic spirit of our age will break forth in many-voiced protest against this interpretation of Jesus. "What is your program? We are ready to follow Jesus, but we must have a practical program and form an organization. Show us that Jesus stands for Socialism, for Single Tax, for Communism or Syndicalism, for Sovietism, and we will follow Jesus to the death. A practical age must have a practical program of social salvation. Show us Jesus' program, and it sufficeth us." Alas, that this should be the point of view in much of our social and industrial leadership. We "use" his name to advertise our program. We shrewdly count on Jesus' name to "put over" our organization, our orthodoxy, or our concrete, practical program, just as the shrewd politician "uses" the name of Abraham Lincoln.

This protest does not understand the quality of Jesus' spirit nor the nature of his passion to serve men; it has nothing in common with his mighty spiritual grasp of human possibilities and human need. We do not need better programs so much as we need the better men required to work them, men of independent, incorruptible, Christly morality.

We need Jesus for his creative spiritual vision and his creative spiritual power to make the sluggish blood of the race tingle with the thrill of heroism. The lever of Christianity is not a supreme Program, but a Supreme Personality. We need Jesus because he is "man's best Man;" and because intercourse with his lofty personality, dynamic with spiritual energy, furnishes the most effective stimulus to spiritual achievement. Society needs nothing so much as the contagion of such leadership for its spiritual regenera-

tion. Efficiency in social leadership will be found in dynamic personality rather than in scientific method. Personality must always be the savior of personality. Contact with Jesus will always be our supreme means of redemption.

This understanding of spiritual reality rests on an universal basis, and is as valid for the genuine religious experience of the Jew or any other form of faith, as for my own. For though my words retain necessarily some of the flavor of my personal belief, yet genuine religion in all races and all ages is one, united in this primal experience of personality trusting its higher and finer capacities of appreciation and morally reaching out after the discovery of God. He does not look alike to us all, and we may not call Him by the same name, but for all growing religion God is an experienced Reality of developing meaning and richness. A profound, enlarging experience of oneness at an increasing number of points of contact with our environing living world is the significant thing in religion. Every man's understanding will clothe this vision of reality in language as it is able and it will constitute his portrait in words of the character of God. But religion itself is universally and fundamentally an experience of fullness of life, never a theology.

Much of the language which we use to express our appreciation of Jesus is anachronistic, the language of another age. The deification of Jesus as the divine Christ is the historic outcome of the effort of the best minds of many ages to account for their sense of wonder in the presence of Jesus. The more they pondered over his spiritual magnitude the more his likeness to God grew upon them and finally compelled from them an affirmation of identity. Modern men who feel a similar sense of wonder in the presence of Jesus feel an unreality and hyperbole in the deification theory—it does not match or fit into the thought-forms and language in which they do the rest of their thinking. They incline to feel that Jesus can be accounted for only as the outcome of far and away the highest cooperation ever offered by a human being to the spiritual world. Science, of course, would

explain Jesus as a resultant of cosmic forces, the product of the biological labor of the ages which has brought forth in him its finest flower. Meanwhile among the changing theories, old and new, the fact itself remains that Jesus is the most significant figure that has appeared in history, the one best able to bless society. He belongs to no age, but to the ages. He is universal, accessible to every man. The explanation of his saviorhood which will satisfy the new age will be neither a new deification nor a better biology. The new explanation will take the form of a new appreciation of vast resources of personality unutilized by us. The new psychology will not be merely a branch of biology but will deal with magnitudes of the inner consciousness hitherto ignored. Under the touch of Jesus' creative spirit, men everywhere in an access of the same self-creative power have ascended to new heights of self-realization. It is that which has made him the veritable Savior of the world. In giving him the credit, the practically unanimous testimony of these men is that in him personality functions in new dimensions. Jesus is our supreme person. Religious leadership in the new age must face humanity with Jesus' reverent sense of the worth of men and of their capacity for God, offering them as its gospel the blessedness of a life of heroic spiritual adventure.

CHAPTER IX

JESUS CHRIST; SAVIOR.

I

"WHEN Jesus came into the coast of Caesarea Philippi, he asked his disciples saying, 'Who do men say the Son of Man is?' And they said 'Some say John the Baptist; some, Elijah; and others, Jeremiah or one of the prophets.' He saith unto them 'But who say you that I am?' And Simon Peter answered and said, 'Thou art the Christ, the Son of the Living God.' And Jesus answered and said unto him 'Blessed art thou, Simon Bar-Jonah, for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. And I also say unto thee, that thou art Peter and upon this rock I will build my church, and the gates of Hades shall not prevail against it. I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven.' Then charged he the disciples that they should tell no man that he was the Christ."—*Matthew's Gospel*.

The church has always taken a strong position here, namely, that Jesus Christ must be the focal point of divine revelation for us. He is not only its Founder, the beginner of Christianity, but he is the authentic Revealer of God. He himself was alive with a sense of God which makes him unique in history. Wherever he went he aroused the sense of God in the lives of other men. Wherever the church has been strong and conquering a God-consciousness created by him has been proportionately strong in it. Men have always

been able to see God best in the face of Jesus Christ. Christians in every age have agreed that Jesus is an authentic revealer of God, a convincing teacher of divine truth, a reliable guide into the mystery of a living relation with God. In the fundamental sense, Christ himself is the rock foundation of the Christian church.

This living contact with the presence of God is indispensable to the health of the church. "In all religion the master force is the soul's hunger for God and the means of satisfying it." "Our hearts and our flesh cry out for the Living God as the hart pants after the water brooks." The springs of great religion choke up when he ceases to be a daily companion and living power in our lives and we cease to hunger for him. In this sense, then, this experience is the rock foundation of all great Christianity. On this rock foundation of a great spiritual experience the church must be built.

But how shall we shape into thought best this great religious fact that lies at the heart of our faith? How shall we construe the divinity of Christ? Theologians have offered all sorts of explanations, and sometimes have so entangled us in doctrinal discussion that we have neglected the great fact itself.

What was it that so stirred the great heart of Jesus that day in Caesarea Philippi? What was it that made this scene memorable for the church? Let me refer to three interpretations of the passage, typical of three attitudes toward religion.

The first says that Jesus' approval of Peter, expressed itself in the gift to him of authority and primacy in founding the church. Peter and his successors, the papacy, were to be the rock foundation of the church.

The second says that Jesus' approval of Peter applied to his ascription of divinity to himself as the Christ. It has been generally so understood in the Protestant church. The divinity of Christ is the rock foundation on which the church stands.

A third interpretation seems to me more fundamental still. Jesus' approval of Peter applied not to the man nor to his statement, but to a process of moral discovery which the man had gone through which put the accent of truth into his statement. That was the rock foundation on which the church was to be built. According to this interpretation, the spiritual experience of finding God for oneself, in moral discipleship to Jesus, is more significant than any, the truest doctrinal conviction about Jesus. That is the foundation-principle of a real Christian life, the corner-stone of the church. Flesh and blood did not reveal the truth to Peter; nobody told him and he did not find it in books, nor was it a fortunate guess that had cost him nothing. He had paid the price for his spiritual discovery of God by the lengths to which he had carried his admiration and enthusiasm for the wonderful personality and character of Jesus. It was pondering over the intimacies of those months of companionship which made his discovery a characteristic piece of spiritual revelation. All of the Heavenly Father's revelations are thus spiritually conditioned. The rock foundation upon which all vital religion rests for each of us is some similar moral experience of God.

The first interpretation cited is a doctrine of externalism and authority. The Catholic church is always in danger of exempting men from the indispensable prospecting work that leads to great religious discoveries. Peter, the church, performs this vital function of discovering religious truth; the individual is the invited guest at the feast. And there is much undemocratic practice in our Protestant churches that in like manner absolves the individual from this work of the religious prospector,—and its glory.

But our Protestant churches commonly follow the second interpretation. What Jesus approved was the doctrine of the divinity of Christ. Therefore our creeds make this a test principle. Do you accept the divinity of Christ? Subscribing to an intellectual definition thus absolves the heart

from undergoing the vital processes of discovery. We repeat Peter's words, and we do not repeat Peter's experience which, after all, was the one worthful thing at Caesarea Philippi. Creed subscription cuts the spinal cord of religious reality. When will we make our test questions to read, Have you paid the price of discovering God for yourself in Christ? Have you paid the price of discovering the Bible to be the word of God to you?

I understand Peter's experience to have been normal rather than exceptional. The blundering Peter had certain qualities of fidelity in his nature that kept him faithful on the whole to his Master. His devotion reached a high pitch of intensity at certain moments in spite of some cowardly human lapses at others not very creditable to him. In the course of following Jesus and learning of him, in one of these high hours, his God-consciousness awoke. Jesus became the revealer of God to Peter's life. He says as much at length in that impulsive word,—Thou art the Christ, the God-bringer to me, the Son of the Living God! In Hebrew imagery, this describes a chapter universal in all personal experience of great religion. The joy of Jesus can be felt in his quick, strong word of approval. "Blessed art thou Peter, you have become aware of God in your life, you have discovered the Living God who works in me. This is the strongest thing in religion. The gates of hell cannot prevail against the man who has achieved this inner moral vision of God." "And then Jesus charged them that they should tell no man that he was the Christ." Why? Because he saw that a fixed idea would then take possession of them that the way to the knowledge of God was to beg it as a gift from him rather than to seek it as a moral discovery for themselves. If you tell people that believing in Christ's divinity will save them, you offer them the stone of an intellectual transaction in place of the bread of a religious experience.

The conclusion is forced on us that every man of us must go through Peter's experience of discipleship to Jesus, if we want Peter's vision, his saving knowledge of God. Moral

personality is the medium of the highest revelation of the divine; Jesus is our supreme moral person, surcharged with the divine life, radiant with the light and truth that God can manifest only in "Humanity's best Man." Here is an unexhausted and inexhaustible fountain of revelation of God entering into and flowing on with the stream of human history. I think those Christologies are right which take the unfathomed depths of personality, the unmeasured possibilities of manhood as their point of departure. But our surface personalities ask in vain of Jesus for his secret, for they cannot understand the answers that he gives from the depths of his personality. The pure in heart, the Christlike, can see God in Christ. Peter confessed that he had found it so that day in Caesarea Philippi; and it is the exceeding high task of us all to seek and find for ourselves by spiritual adventures in the realm of personality what Peter saw in Christ,—the vision of God in life, the vision of life in God.

How shall we describe the process by which companionship with Jesus ends in the moral discovery of God? How shall we explain the awareness of the divine that comes into the lives of those that follow Jesus whithersoever he goeth? The experiences that come in the moments of the gift of the spirit cannot be pictured or explained to the satisfaction of the man on the side lines. Not because they are miraculous, but because they are unique. How describe to a man born deaf the experience of a cultured musician listening rapturously to a great symphony? How describe to a man born blind the experience of Angelo painting a masterpiece?

The answer is that these experiences simply indicate that a similar change of latitude and longitude has taken place in the spiritual realm for the man whose seeking ends in the victory of finding. The experience of the eternal in the temporal,—who can describe it to the satisfaction even of another who has, also, experienced it? It is no more miraculous than the vision of beauty transfiguring the things of everyday vouchsafed to the artist, but it is more significant. High hours visit the man who adventures into the depths of

personality in which his powers are exalted and he sees and knows and feels areas of reality hitherto unknown to him. He is possessed by a satisfaction and a peace which passes all understanding. Jesus manifestly lived in the power of such experiences, and his disciples in every age have shared them with him. "These things are not 'miracles,' for they are powers of the spirit, and so as 'natural' as our will itself is, with its control over our body. But they clearly only come upon the scene when the spirit is itself exalted to its fullest stature and in its fullest vitality, and are most of all to be expected when the spirit is in closest and most intimate union with its eternal Cause and foundation, and is thereby set free to the highest it can itself achieve."¹

From the practical mood of today there will arise a charge that such religious experience is sentimental and mystical and gets nothing done. We shall be told that the religion which counts, manifests itself as activity, as social service. We may have the God-consciousness afterward but we must first have work for human betterment. That is essential religion.

The fallacy in this criticism is obvious. As well might a man say, "We want no dreamers with their high moods of creativeness in music; we want Ninth Symphonies written by practical musicians. We want no artists rapt in their visions, but practical painters who can make a good decorator's job of any wall or ceiling given to them."

The fatal mistake that the churches are making today is the very subsidiary place given by them to cultivating a great religious consciousness, a great sense of God, a great sense of the meaning of life seen in the vision of the Eternal. We do not live and work as in the presence of God nor with an exalted and exalting sense of his cooperation. So little preaching today sends us forth in the power of the spirit!

¹Rudolf Otto, "The Idea of the Holy," p. 176.

Dr. Otto offers a similar interpretation of Caesarea Philippi. c/ p. 63,

Yet Jesus teaches that this God-consciousness is the experience upon which his stable church must be founded.

But we are practical. We depend almost completely upon organization and administration, upon strenuous activity, upon mechanical methods and scientific experts. We are bent upon fostering religion by shaping life by pressures from the outside, applied systematically by institutions that are the last word in organization method and practice.

But Jesus taught otherwise. He taught that if a man is alive with the kind of life produced in him by the experience of discovering God in his life and work, he is fit to become a foundation and pillar in the church of Jesus Christ.

Something in a heroic Gospel like that stirs humanity to seek and then sustains them in their search for the kingdom of Heaven within them. A man with a vision of God and a living sense of cooperating with God "can do all things" in the power of such a living experience. The Christian civilization for which we work, the Kingdom of God for which we pray, waits for armies of such consecrated men and women working cooperatively in the power of a common sense of God's purposes and might and presence. The experience of God is the only sure foundation upon which our hopes of human betterment, individual or social, can be based.

The artist cannot enter the Kingdom of Beauty unless some vital power of appreciation wakes up within him. That awakening makes an actual artist of him and the lack of it keeps the rest of us mere lookers on. A musician cannot create a Ninth Symphony for others, until it is his own wonderful experience. We must be born again if we would see the Kingdom of Heaven. The very beginning of wisdom, the entrance to the Kingdom of God is in the experience of the divine in our common world. All great religion roots in that experience. Jesus commends it as the rock foundation of churches, which all the powers of evil cannot overthrow. Personalities impregnated by religion, are the

mightiest forces at work in society to lift other men up and make them in fact and by character sons of God, by inducing them to "go and do likewise."

The great new thing, then, in the Caesarea Philippi scene was Peter's discovery of God and the history of his experience in making it. That experience repeated in common men and women is what strong churches are founded upon. Bearing this interpretation in mind, two or three applications may be formulated for our guidance.

First,—The normal way to God lies through the human. The magical and the miraculous are foreign to this Caesarea Philippi scene. Human fidelity to personal relationships and to ethical tasks brought the impulsive, blundering but sincere Peter to the vision of God in his life. That is the way you and I must find God,—spending time in the company of "the mind of Christ" and taking his spirit with us down into all of the relationships that express life daily for us.

Second,—Our knowledge of fundamental religious realities is a fruitage, a growth, and not a bolt out of the blue, unrelated to anything particular in our past. There are conditions to be met and we must meet them for they will not be given to us as lawless, arbitrary gifts. It is high time that we learned that we can absolutely trust the spiritual laws of the world. "Whatsoever a man soweth, that shall he also reap." We must grow in grace and grow in the knowledge of God, not simply stand and pray for some compelling revelation.

Third,—Whenever we pray successfully, we become moral discoverers, moral dynamos. Not only do we do something, but something holy is done in us. As men go out with a passion for righteousness, and consecrate themselves to making righteousness operative in the world's life, they will perceive a power not of themselves working irresistibly for that selfsame end. Prayer is our act of identification with this power and an improved conductivity for the transmission of that power through our souls is the effect of prayer. In performing the moral tasks of life, we become aware of a

Great Companion toiling with us at the same tasks. Prayer is our fellowship with this Great Companion.

In this quest of ours, therefore, for religious reality; in the interest of this great spiritual service which we long to render to the world, there is no source of divine revelation like the heart of the Christ. And there is no mode of finding God comparable to that of following Jesus closely in the spirit of a great love like the love which led Peter to Caesarea Philippi.

II

"Then saith the woman of Samaria unto him, How is it that thou, being a Jew, asketh drink of me, which am a woman of Samaria? For the Jews have no dealings with the Samaritans. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep; from whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw."—*John's Gospel*.

In taking as the meaning of the Caesarea Philippi episode that the moral discovery of God in his own experience was Peter's reward for the lengths to which he carried his admiration and enthusiasm for Jesus, we have one key to Christ's method in revealing God. The God-consciousness is won by keeping company faithfully with Jesus.

The scene at the well in Samaria is another one of those great episodes over which disciples of Jesus have lingered

with the conviction of its depth of meaning. "The water that I shall give him shall be in him a well of water springing up into everlasting life." What have we here again but the same teaching concerning the experimental nature of the access which all men of the God-consciousness have to the divine energies. Both Caesarea Philippi and the Samaritan well give us deep glimpses into Jesus' method of spiritual saviorhood. His gospel is primarily a gospel of "Go thou and do likewise." This principle is fundamental in great religion. His own success and his unshakeable confidence in ours constitute an abiding encouragement to persist in our adventures in spiritual growth and understanding until we establish ourselves in a dynamic relation with God. If Caesarea Philippi means vision; the Samaritan well means power.

The great traditions of religion in every age are all trying to convince us that the half has never been told of how marvellous are these released energies of life. Legends of superhuman power surround all the popular heroes of religion. The New Testament abounds in stories of the prodigies of Jesus; turning water into wine, feeding five thousand, healing the sick and the blind and the lepers. However else we may construe them, they make it impossible not to believe that he impressed the multitudes everywhere as a man of superhuman spiritual energy and unique moral influence. No critic can destroy that conviction or prove that it was undeserved. The contemporary theory in explanation of his power or his person may have been faulty, but the fact under explanation, his spiritual mastery, is unquestionable. His own explanation is much better: "My Father worketh hitherto, and I work." His life-purpose made him eligible to share in the divine purposes and energies.

Jesus uniformly left the impression that he was in league with God and had superhuman energies at his command. Even as a young man it is written of him that "he went forth in the power of the spirit into Galilee." That is a re-

vealing glimpse of how in early manhood he made this impression even on those who had seen him grow up one of themselves. Months later after exhaustive spiritual work in which he had spent himself prodigally, we find him tired out, sitting at the well, conversing with the Samaritan woman. Even in this rest hour he has not the heart at the sight of a needy woman to carry out his purpose to husband his spiritual energy. To open the conversation he asks for a drink from the well, and immediately senses that hers is the common need of power from above for carrying the burdens of life. "The water which you carry so laboriously every day soon leaves you thirsty, coming hither again endlessly to draw. But the water that I shall give you shall be in you a well of water springing up into everlasting life." He was teaching the accessibility of power to everyone in genuine need who is directed to the true, living sources. Jesus' saviorhood was manifest in the power of his personality to get a hearing for this extraordinary message from a stranger and a Samaritan. "Sir, give me this water, that I thirst not, neither come hither to draw."

Few of us are longer interested in dwelling upon miracles and wonders, but we are vitally interested in any inside information in regard to the functioning of our higher life, the bringing of our noblest and most efficient capacities into play. Religion that is of age is an experience of a changed world in which all things become new because all things are now seen through our growing consciousness of God working through us and in us. And the most striking characteristic of the new life is the new sense of superhuman power that comes in to exalt life and put drive into our work, sometimes flooding life and work with such a sense of increased energy and exaltation that an inner impulse of gratitude and trust impels us to look up and bashfully say "Abba, Father." Worship wells up naturally out of this enlarged experience. Our augmented energy and joy in life lead us to copy Paul and say, "I can do all things"—

with the quick acknowledgment, "through Christ which strengtheneth me."

These are characteristic examples of the impulses and emotions that awaken and grow in great religious experience. Not that they can be standardized, but they are there in all vital religion. If that be the case the plain conclusion must be that much of our religion today is a very elementary form, lived on a very low level. Conventional religion is not very inspiring, chiefly connected as it is with churches and marriages and funerals. Principal Jacks writes stirringly and truthfully of "The lost radiance of the Christian Religion." For vital religion is fundamentally a never failing stream of vision, energy, joy, enlarged capacities and fullness of life. Religion with too much depth to become traditionalized and formalized is fed by an inner spring connected with the source of energy that feeds all being.

This sense of superhuman power at command is not exceptional but the normal experience in the case of healthy, ethical personal religion. Institutionalized religion has declined and sagged to the level of secular life; the religion of the churches has forfeited of its own accord the vision of God and the inner experience of drinking at life's living fountain. For religion becomes powerless and an empty shell if it declines into a second-hand affair. Professor George Galloway refers as follows to this state of religion which is almost entirely a matter of rote and routine:

"Probably there never was a time when the amount of beliefs held by an average educated person, undemonstrated and unverified by himself, was greater than it is now. And what is a general tendency in other departments of knowledge is likewise present in the sphere of religion. There are certainly many today, though perhaps not so many as in former days, whose religion has been gained in a way almost as instinctive and mechanical as their language; it is illuminated by no personal vision, it is the issue of no inner struggle. It is an inheritance they have acquired because they

could not help it; a creed they are not disposed to doubt, because they have never examined it.”²

Second-hand religion—religion not put to verification in vital experience—is a wide-spread malady in the churches. It is a libel on Jesus’ enthusiasm for religion as “fullness of life.” The great tradition of *power* is fast disappearing that attaches to living religion when it is accepted with fervent insight and zeal. The Christian religion has the power within it to liberate life energies previously unknown. It is dynamic. In contrast to the exultant sense of renewed energy that marks great living religion, many writers of our day have pointed out the nervelessness and deadness of current religion.

“Pentecost, the healing miracles of the Apostolic Age, the triumphant progress of the Christian religion through the Roman Empire, the heroic deeds of saints and martyrs,—all these point to the sense of a power newly discovered. In contrast, looking at the Church to-day, one cannot but be struck with its powerlessness. It contains men of intellect; it produces a type of piety and devotion which one cannot but admire; it sacrifices itself in works of kindness and beneficence; but even its best friends would not claim that it inspires in the world the sense of power. What strikes one rather is its impotence and failure. This want of inspiration and power is associated with the fact that men no longer believe in the existence of the Spirit in any effective practical way. They believe in God the Father, and they are reverent; they believe in the Son, and the Church numbers amongst its members millions who humbly try to “follow in His steps;” but for all practical purposes they are like that little band at Ephesus who had “not so much as heard whether there be any Holy Ghost;” and, lacking the inspiration of such a belief, they are weak and wonder why.”³

That the tendencies at present uppermost in society are toward impoverishment and disillusion seems too obvious to

²“The Philosophy of Religion,” p. 609.

³“The Spirit”—Streeter and others—p. 109.

require argument. We are anxious, depressed and impatient. In seeking for possessions we have lost the possession of self; in our passion for activity and speed we have forgotten how to rest. We do not know the value of the Great Silences. Thus life tends to become shallow and powerless and futile. In diagnosing the pathological condition of society today, Miss Evelyn Underhill has a notable passage which I quote.

“The source of the trouble must first be sought, not in a disorder of the social body as a whole, but in the state of the individual cells composing it. Those individual cells—the ordinary men and women of whom society is built—are not, most of them, living with the whole of their lives. They—or rather we, for few of us can clear ourselves of this charge—are imperfectly vitalised. We have allowed one whole aspect of our being, and that the most important, to atrophy; never using the whole of the power and perception of which we are capable, never stretching to full span. Thus our existence is impoverished, and our reaction to our surroundings distorted. We are, in fact, fitted for active correspondence with a wider, richer world, a more real order than that in which we suppose ourselves to dwell; and this correspondence is a necessity, if we are to be sound and happy members of human society, using our powers to the full. We know what happens when we do not get enough physical exercise. We know, too, the damage that results when an active intellect is given nothing to do, an ardent emotional nature lacks opportunity of expression. But we forget that the soul is, or should be, yet more vividly alive than body or brain. It, too, demands its share of experience; its food and work. It is, or should be, aware of its own aspect of the universe—the spiritual aspect. And when the soul’s innate spiritual craving, its natural hunger for life and love, is misunderstood or ignored, when opportunity for self-expression is denied it; then, not only its own existence but the whole personal and social life it should sustain is thrown out of key. This, I believe, is what is happening to us now.

We are being starved at the source; and the problem which confronts us is, how best we may tap that source, draw from it the strength which will enable us to deal effectively with life. This question is far more practical than many of those which are agitated by social reformers. It is, indeed, the central question for the sociologist; for it concerns the true mental health and full vitality of every human being, and we cannot hope to construct a stable community unless these, the members that compose it, are thus living a full and balanced life.”⁴

This is a picture of a sick society which is swallowing nostrums to relieve its bad symptoms or narcotics to induce forgetfulness. There is just one remedy for this anaemic living and that is more—far more—intelligent cultivation of our higher natures, the aim to live with the whole of our powers. Vision is the only cure for visionlessness. Power and self-mastery constitute the only cure for neurotics. Physicians today seek the psychological causes even of apparently physical diseases, the mental trouble. Times without number the cause of the disease is found to be in neglect of soul and the remedy is a great experience that will set it to carrying its full load. Heavy doses of ethical religion constitute the great sanity-bringing, health-bringing salvation for our sagging civilization. Rightly directed spiritual effort may not reform all the wrongs of life but it can transform a man so that he can bear what he must, strongly, confidently, even joyfully. The Great Physician is Jesus and the great remedy is depth of personality with its vision, its love, its purpose, its Cause, i.e. cooperation with its Father-God that gives it power to endure and to overcome.

Thousands of men and women are working hard to mend the outer conditions, make life tolerable, comfortable, and surround it with decencies. But concern for the nobilities and the sanctities of life, its holy purposes, must work from within and aim at the release of energies sleeping in men that only wait for spiritual guidance to emerge in all their

⁴Hibbert Journal, April, 1921, pp. 385-386.

transforming strength. The psychology of the spiritual life makes it clear that Jesus was right. Personality is a wonderfully complex affair to which we ourselves hold the key. If life is out of balance we wear ourselves out in vain up-stream struggling against life's forces. Our business, then, is to learn the spiritual controls, learn to cooperate. Harmony between our lives and the sources from which they flow, will make us conscious masters of life, more than conquerors. There is a well of sweet, life-giving water within us, choked with debris and waste, the deposit of sordid living. Religion is the cleaning out of that well, the releasing of its life-giving stream and the directing of the newly released energy, into achievement on a scale heretofore impossible.

The psychology of religion teaches the nature of the adjustments and controls, the *modus operandi*, which take place in a man's inner life as this living stream of religion rises within him. It unifies life by bringing peace out of conflict; it substitutes love for hate and bitterness, cooperation for resistance, concentration for dissipation, a great and worthy Cause in place of aimlessness.

When these substitutions begin to be observable in a man, it is evidence that the radical remedy has been applied at the right spot and the water of life is passing in a free current through his soul. New reserves of energy have been tapped, energies which function only in response to the nobler activities of life. The man is thus beginning to live with his whole life instead of with a fraction of his powers. To translate this psychological fact into religious language, it means that a man has made dynamic connections with the Living God and can now draw freely upon all the divine resources. And when a religious man intelligently prays, according to the higher psychological laws, he is turning a faucet out of which pours a life-giving stream from an exhaustless fountain.

"They that wait upon the Lord shall renew their strength." That describes religion in its dynamic aspect,—like the trolley

arm, it links the individual life up with a living current of energy. A sincere prayer of a good man is an act by which a shift in the set of his nature takes place which is not all of his doing, and a man becomes thereby dynamic with the divine will. Spiritual religion is simply the way to live with one's full nature, obey the moral laws of life, and become aware of one's vital relationship to the pulsing life of the living world. Religion is the releasing of life's forces, the moral discovery of that inner spring, life filled with the fullness of God.

Jesus did his best to inform men that this source of power is at the service of social leadership and that the Kingdom of God will come upon earth as men learn to take advantage of this spiritual birthright, achieve full spiritual sonship, and go forth in the power of that spirit to cooperate with God in creating a friendly society of men of Good Will. They will find an enviroing world that is alive with the same purpose and friendly to all their efforts in this direction.

CHAPTER X.

WHAT DOES LIFE MEAN?

Jesus' supreme contribution to society was the new and blessed meaning which he gave to life, the new significance with which he invested human activity. His Gospel exalts every man as a potential son of God, it exalts every man's work as having epochal consequence for the abiding Kingdom of Heaven. Men live and work best when life is thus seen and felt in its immeasurable worth. With such men of new "birth," transformed by the vision of life seen as God's blessed will, Jesus undertook to save the world. He preached the good news of the more abundant life as the secret of arousing men to heroic self-sacrifice. The doctrine of the cross is simply a radically new estimate of human life, the mightiest of transforming social forces, containing energies adequate to lift the race to new levels of achievement. He that seeks the old selfish ideal of power and pre-eminence, loses his soul; he that loses himself in the quest for the transformed life, shall find his soul. Christianity is a radical social method which keeps its eyes fixed unwaveringly on the spiritual goal of all men.

What is the fundamental end of life? No man ever raises a question of greater significance for his career. Our understanding of life, our vital philosophy, is the setting of the switch which determines destiny. A false philosophy of life's meaning, means the waste of years and sometimes the complete wrecking of life. If life as the years go by grows more and more meaningless, it becomes a compound of cynicism, drudgery, slavery, misery and despair. If the meaning of life is sought for within the limits of birth and

death, making a living and a struggle for success, such a man is doomed to a sordid existence. But if life means a chance to achieve freedom, a chance to create something of intrinsic and abiding worth out of himself which would not exist without his effort,—that prospect opens up a living spring of motive and courage and energy which sets a man at impossible tasks with invincible enthusiasm and irresistible heroism. Every man's work thus obtains a cosmic meaning. With a spirit-guided faith he lays hold of the spiritual resources of the universe in the service of a world-building purpose. If life looks out thus upon limitless purpose and limitless achievement, then a human career means supreme romance, and winning spiritual personality becomes supreme adventure, with the God of the world on our side.

At the very center of life, too deep for clear understanding but too fateful to be ignored, is the human power of self-determination. And the supreme exercise by any man of this awe-inspiring power is seen in the answer he gives to the question, "What does Life Mean to Me?" "What is the Fundamental End of Living?" The very asking marks emerging personality with prophetic distinction and reveals the inescapable responsibility that rests upon intelligence to guide life to a self-chosen goal. Environed by deterministic conditions, shackled by nature's laws of heredity, the free soul looks beyond these animal compulsions with the eyes of understanding and ambition, and seizes upon the worth and meaning of life. Then by adding bit by bit to his margin of self-mastery he sets out to attain spiritual independence and to build an imperishable spiritual Kingdom of God.

It is at this point that Jesus offers his assistance in the task of educating the human spirit. It is this responsible offer to throw light on the fundamental aims of living that ought to occupy all educators of youth. Otherwise education misses the mark and becomes petty or self-defeating. All really great living is a creative art, not merely trained workmanship. All noble living is woven out of the noble meanings and purposes which control us. To help men to

discern life's higher meanings, to help them to construe and express the meaning in terms of work and service and character, is the comprehensive task of education. If any man makes his work express his ideal, he is no longer a creature of routine, but a creative artist. Thrillingly and heroically to make the adventure of life, by following up clue after clue faithfully until those are found that lead to a compelling vision and an invincible mastery of personality and character over nature and animal limitations,—this is the greatest drama ever dreamed. This is the joy that is set before us. It furnishes the supreme drive to great living. It is the Gospel of Jesus Christ. The joy of every teacher should be to awaken a consuming ambition for this Great Adventure in his students.

None of our methods of dealing with life from the outside nor our increasing scientific controls are ends in themselves. Their value and usefulness can only be determined by reference to their capacity to serve what we have decided upon as life's meanings. Meaning ought always to dominate methods to insure healthy living. Moreover, all secondary ends and methods must be made tributary to a single fundamental, chosen end or cause, in a life of true nobility. The penalty of failure at this point is that life will start to run down like a clock. A science of life is always merely instrumental and the end or goal chosen determines how that instrument shall be employed. Scientific guidance always presupposes that the questions of ethics and religion have been answered; What is life for? What does it mean? What is its fundamental end? What are its abiding values? Questions of making a living and all other questions of that kind hinge upon the great pronouncement which personality is capable of making—which it must perforce make—upon life itself. What are we living for? What is our attitude toward life as a whole? This is the issue that Jesus always tried to persuade men was their supreme concern.

His insights into the meanings of life, Jesus put into the form of parables. The deep things of the spirit must be

spiritually discerned. A parable is a challenge to one's understanding and every man carries away a meaning according to the size of his soul. He that hath ears to hear, let him hear the modern parable of the Three Laborers. I do not know what prophet formulated it. "They were working on stone. A stranger asked the first what he was doing. 'I am cutting this stone,' growled the laborer. 'And you?' the stranger asked the second. 'I am working for \$7.50 a day,' he replied. When the question was put to the third stone-cutter, he answered, 'I am building a cathedral.'"

One can imagine Jesus "declaring" this admirable parable to his disciples, suggesting its meaning with the light touch of the consummate teacher. The field is the world, Jesus would say, where all men are face to face with the sacred responsibility of life. The first man symbolizes a multitude who look at life dully and uncomprehendingly. They take up their round of duties without enthusiasm or understanding and are soon made clods by the monotonous grind which they make of their toil. These are they to whom life means just drudgery, like a beast of burden, endlessly with stones.

The second man symbolizes those who work for themselves. They work for pay, for power, for comfort, for self in some form. Their enthusiasms and motives are material, commercial, limited and transient.

The third man symbolizes those who work for God, controlled by ideals of goodness or beauty or truth which they are laboring to express worthily in forms of character, service or some artistic creation. These work with love and joy because they work with God. For these are they who find the worth and wisdom and joy of life in discovering higher capacities for dealing with life's exhaustless meanings. To them, life is a great, free, joyous adventure, and all work is participation in the working out of an infinite design.

The characteristic distinction of Jesus is that wherever he appears on the scene and men look on him, they think of

¹ Quoted from *Life*, which credits it to the *Christian Register*.

God and sense his presence. Men of the humblest occupations rub their eyes and change their minds in regard to human worth and the significance of human effort and work. Men and their world are his absorbing interests. The benediction which he leaves behind is the benediction of a lofty personality kindling a new earnestness and dignity in every life which he touches. Wherever he has been, he has left behind him a new sense of the worth of personality, new respect and reverence for the individual, new purposefulness in living, new effort to become a spiritual person. In Jesus' teaching, life is not an inheritance to spend or leisure time to be filled with happiness, but a sacred cause to serve, a high task to accomplish, a pearl of great price.

When men ask for the secret of Jesus' unique power the obvious answer is that it is the compulsion exercised by a unique spiritual personality. But examination reveals that it is not altogether due to the personal magnetism of a large nature. That gains a hearing for his evangel but it is his spiritual interpretation of life, his good news of life's meanings which wins the hearts of men. In the course of his healing and helping he was everywhere scattering the leaven of his Gospel. With quiet passion he was proclaiming the good news of the noble significance and incalculable worth of living and working. He had discovered for himself the blessedness of life and that discovery lay back of his central call: Go thou and do likewise. There was quickening power in his teaching that salvation for the individual or for society depends upon a willingness to risk all in the search after the attainment of spiritual personality with its capacity for commerce with the divine. Christianity in its earliest form was simply a series of living examples of the significance of human life lived in cooperation with God. The Gospel of a Heavenly Father's love for his children contains, as one of its corollaries, a wonderful measure of our worth. "We belong to his race," as Paul put it long afterward. We can not be reminded too often that humanity is a divine race.

A low estimate of life never gets any one anywhere. Only when men learn to look on life as the Great Adventure can their inner powers be aroused and unified for a supreme endeavor. It is when a prophet arrives who can get men to "think nobly of the soul" and to cherish high estimates of life, that salvation is at hand. The spirit that doubts and denies must be met and overcome by a buoyant belief in the limitless spiritual possibilities of humanity. A pre-eminently successful exponent of this belief is an indispensable condition of arousing the heroism of men and enlisting them in the same fight for higher things. Respect for his own possibilities must precede in any man reverence for the possibilities of society. A Gospel capable of arousing and sustaining a passion for social service must rest very plainly upon a great sense of the worth of humanity. Wherever Jesus has gone teaching, men's opinions of life have been raised to new planes of reverence founded upon new estimates of personal worth. That is the burden of his Gospel—human worth and God's love,—two world-shaking truths that set men to striving heroically for spiritual mastery, for the possession of fullness of life.

This high ethical-religious goal, then, is set in the heart of the race as an ideal to be achieved. Zest for life is wrapped up in the romance of seeking to attain spiritual personality as a foundation for a spiritual society. There is romance, struggle, achievement in it; personality in its genesis and growth is not a resultant of organic development. Spiritual personality is always the outcome of a fight and a victory. It involves purpose, effort, heroism,—and the achievement of freedom is its objective. Consistent and devoted effort to become something worthier is the only way to keep spiritual health.

But confusion steps in when the real and the ideal meet in life. Personal experience is always a very complex matter, expressed in terms of many concrete relations. Life is made up of a daily round of activities. Diverse relationships, domestic and social, economic, political, industrial

compose it. Many interests compete for our attention; many confusing problems must be dealt with. All there is to life seems oftentimes to be just "one thing after another," each to be dealt with as practical wisdom dictates. Responsibilities and decisions crowd upon us, and life seems to have little unity or consistency. Certainly nothing seems further from the crowded reality of busy days than an abstract ideal of perfection or the contemplation of a conception of abstract spiritual personality. How does the meaning of life described above help us to live? Must not our practical working philosophy be an empirical affair constructed day by day, with little attempt at consistency or unity? Is not an ideal after all a feeble thing compared with the pressure of everyday facts? Are not our moralities made by circumstances? Moreover, this is a world of cause and effect. Determinism still rules in the greater part of our lives. Is it not probable that our very acts and choices and our apparent freedom are illusions which if we had complete knowledge would be reduced to a strictly mechanistic basis?

Actually living our lives thus in the presence of practical and material interests, spiritual interests sometimes grow ghostly and disappear. Force and matter and the laws of cause and effect are very real, while ideals and spirit and freedom seem illusive. In a world like this can a Gospel of a new and blessed meaning be a social force or even find standing room? Personal worth and reverence and our inner attitude of spirit toward life,—can such things be of consequence among the cosmic and social forces that press upon us from the outside with compelling power?

This practical distrust of spiritual values exerts a constant pull upon us every day; it is in the air we breathe; in the literature we feed upon. Every generation has faced it in one form or another,—the temptation to camp down in the realities of the senses, the material, and not risk any ventures based upon our spiritual judgments. Opportunism looks stronger than idealism. Jesus faced it in his Temptation in the Wilderness. It takes courage and will and effort to believe that the invisible and intangible things are

real. Although ideas are invisible, nevertheless, there is tremendous power in them. Wills are unseen but they are mighty forces. Ideals and purposes are invisible but they are facts for heroic spirits. Heroic spirits are themselves invisible but they are the real social forces.

The Parable of the Three Laborers has etched for us three types of people who fill the world. Humanity occupies, broadly speaking, three planes of existence which are constantly overlapping, the brutish, the vulgar, and the spiritual. The brutish live without aspirations; the vulgar employ ideals at their market value or live in terms of secondary ideals; the spiritual are controlled by ideals of intrinsic worth.

On the lowest plane of human existence men live in dull content with animal satisfactions, untormented by aspiration. They labor, eat, drink, sleep and die, untroubled by ambitions; or with ambitions slain, they acquiesce in things as they are. They are almost as purely the product of heredity and environment as are the domestic animals who serve them. The spark of creative consciousness has either not been struck, or it has been smothered and put out. Such men and women await the galvanic touch of a prophet's hand to ignite the creative spark in them and coax it into flame. The mechanizing conditions of modern industry have contributed much to this brutalizing of life.

On the next level of human existence, dullness gives way to sharp devotion to a bewildering variety of schemes of self-aggrandizement. These men and women are ambitiously pushing toward the front in every occupation. Struggle, competition, achievement are the characteristics of this human level. Dreams of success and power and riches keep men progressively seeking to attain them. But the mark of a vulgar mind is that it is thinking nine-tenths of the time of its own good and comfort and possible fame; it has no ideals that it reverences for their worth and meaning for life itself. It is not that these men do not exhibit admirable qualities but that they put them at the service of relatively

unworthy ends, prostituting and commercializing and vulgarizing the sacred, creative powers of the soul.

An artist who commercializes his talent loses his passion, his sincerity and his inspiration. He vulgarizes his art. So does a man with a gift for organization and administration who uses these powers to create a great industry, and then keys the great institution which he has created to the sole end of producing dollars and not to serving life. No matter how he spends his money he has vulgarized his soul and prostituted his talent. Any man who engages in business with the sole object of making money, inevitably makes a business of commercializing his spirit. Life means business to him,—nothing more. So it may be with professional life and every other occupation by which men earn a livelihood. Obedience to an ideal which is pointing the way to enlarging life and service, which is revered for what it is and not for what it will do for our comfort or prestige, is the way of salvation for a growing soul.

Thus a man or a home or a society or a civilization is ultimately to be judged by the office which the ideal-making powers of life occupy in it. A family or a civilization which is rich in material possessions and poor in its appreciations belongs on the vulgar plane. A family which depends upon the creative art of others but does not cultivate its own highest soul-capacities is vulgarizing life. After you judge a man by his salary, judge him again by his reverence for his own ideals. Our superficial civilization measures a man by his income rather than his ideals because it is easier than it would be to measure him by his ideals rather than his income. Even our social leadership is much occupied with methods rather than meanings. An educational system which would produce a spiritual civilization must subordinate vocational training and mechanical methods to the cultivation of the idealizing capacities of its youth. Creativeness and originality must be the aim of true education,—the production of creative personalities. Right relationships to our ideals must be taught by our schools and become part of the social atmosphere which we breathe every day. Great areas of smug,

satisfied, vulgar American civilization are in need of spiritual leadership, prophetic awakening. Without vision, the people perish. The peril of drabness is more to be dreaded than the red peril. Education in the public schools must find a cure for this menace of deadly mechanism.

But on the third or spiritual level of life, ideals are revered for their intrinsic worth, their contribution to the rich experience of life itself. These are they who are called "idealists" in common speech. The idealists in art are those who seek to visualize for us the soul or meaning behind appearances. In literature, the idealists are those who set forth life in terms of the ideals of the people and not in terms of their vulgarities. In industry an idealist is one whose supreme aim is to serve the highest interests of his employees and his public. An idealist does his best to make his handiwork express his best; good workmanship always means faithfulness and loyalty to one's ideal, whether in making shoes or building a cathedral.

"Scorning careless custom, heedless of praise and criticism's darts,
One lonely sculptor wrought, perfecting with equal skill the unseen
parts.

'I work for the gods,' he simply said.

While others prayed, did alms, wrought righteousness to be seen of
men,

One only, in strong humility, achieved with pains a faultless soul
within.

'I work the will of God,' He meekly said."²

Jesus most successfully discovered and revealed the grandeur to which the soul can rise, when it is functioning at its fullest capacity on the highest levels of spiritual attainment. His own face and person became thus a revealing likeness of the love of God. He bade us repeat and verify in our own experience his fixed conviction that human life is founded upon underlying goodness and love and sympathy. He never tired of telling men that every man can find God in his own life, if he seeks faithfully, that the infinite resources of God

² Quoted from *The Christian Register*.

function in us as we are obedient to the spiritual laws of life. The faithful universe we live in is keyed to the production of spiritual personality. Confident assurance of the unlimited extent to which the cooperative relation with God is possible is the highest mode of religious experience, as it is also the high road to spiritual power.

In this analysis of the meaning of life and the discovery of the power of our ideals over us, we can hardly resist the conviction forced upon us that spirit is the basic reality. The typical form taken by spiritual existence is personality. A person is a dynamic entity, a self-starting form of reality with unlimited powers of conquest over his environing world, physical and non-physical. Moreover, personal life opens in upon the creative Basal Spirit out of which it has emerged. All genuine prayer is the laying hold of vital energies to live by, secured by resting back upon life's sources. Prayer is genuine commerce between my personal spirit and the Infinite Spirit which encompasses me. The growth of personality has no known limits; our capacities seem to be inexhaustible, for they are energized from within. God is the matrix of life, a living spring of inexhaustible relationships. Life is a "great deep," which communicates with the deeps of the Living God. God's best name is Life for he gives himself unstintedly as abounding life to men and women of faith and hope and love and goodness and humility. In other words, personality functions in the world in terms of the spiritual qualities that we cultivate within. The infallible law of a man's relationship to life is, "whatsoever a man soweth, that shall he also reap." The world is not neutral but friendly and utterly dependable for the man who is spiritually alive and growing toward fullness of life. It responds in kind to all faithful effort. "God in all and through all" is the final answer to the quest for the meaning of life.

Jesus was stirred to action by the barrenness of the lives he found men living, the pulselessness of the multitudes without living souls. The multitudes in turn were stirred to action by

the sense of superabounding life radiated by his mere presence and the reserves of good will and good cheer always at his call. Supply and demand met. Fullness of life he set before their eyes. And they marvelled at his gracious words.

Our modern world betrays the same widespread unemployment of the spiritual resources of life and the same noticeable absence of life's higher values. The barrenness and superficiality that characterize our civilization are too obvious to require emphasis. There is little depth to our living; our interests lie upon the surface. The external and the useful and the efficient fill the whole horizon. Graciousness and gentleness and humility are little prized. Our energies are wasted down among the petty secondary ends of life. We are not controlled by truly fundamental aims. We are brilliant and efficient and superficial and mechanical. The major concerns of life do not interest us vitally. We are crowded and smothered with things. A cheap and vulgar estimate of life everywhere sticks out in our complex civilization. And it is unashamed for it is unaware of its nakedness.

More ominous still, our prophets even have been infected by the malady of the practical and the material. Our leaders have been dazzled by the development of modern knowledge and its ministry to social welfare. There never was an age so active and efficient in its devotion to the external in the name of social service. The social sciences are giving us visions of a new material world, but they are not giving us enthusiasm for the new men required to make this new world. Through the new riches, the new comfort, the new education, looks the face of complacent vulgarity. The ideals uppermost today do not make for spiritual manhood but for spiritual poverty. We exercise little or no discrimination. "My people do not consider," lamented the prophet. We are controlled by propaganda rather than truth. Impressionistic "movie" methods are not calculated to nourish reflective thinking. And men cannot be motivated to great living without a power of discriminating thought.

CHAPTER XI.

THE PERMANENCE OF THE SPIRITUAL.

THE ennobling truth that personality is entrusted with creative power akin to God's own is always facing the ironical fact of the shortness of life. Life's fundamental aims seem to be universally defeated by death. Our growingly precious fellowships are to have an untimely ending. "The paths of glory lead but to the grave."

Something very deep and noble in the human heart protests against this defeat and tries to find an interpretation that will make the fact of death harmonize with life's fundamental objective. The secret of the triumphant appeal of early Christianity was its conquest over death. Paul's paean rang through every corner of the Graeco-Roman world: "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?—Thanks be to God, which giveth us the victory through our Lord Jesus Christ." The exaltation and invincibility of a society living under the spell of this victory over death is well exemplified by the early church and by much of later Christianity as well.

In the Christian interpretation, this victory is accomplished by the crossing of the bridge from the temporal to the eternal. Those who follow Christ are spiritually transformed, and thereby assured of membership in a heavenly society which death cannot harm. They will live on with Christ. This mysterious passage from the temporal to the eternal explains the rapture and courage of the early followers of Christ.

To achieve the eternal life in the midst of time is still the program offered to men by the deep philosophy of Chris-

tianity. Victory by escape out of harm's reach from death and the grave is still the fundamental note of the Gospel salvation though it is often obscured. Personality building by the use of creative power akin to God's own leads us into the realm of eternal achievements, timeless values that death cannot touch. If the real purpose of life is to produce growing spiritual persons who are the true bearers of these deathless values, is not that purpose prophetic of a "heavenly" environment where all the worthy go on growing and serving, a kingdom of persons where life's fullest meanings shall be realized and love shall find its own?

The Christian faith has blessed resources here that have been pushed to the rear for us by less important concerns. The logic that grows out of the deeper ethical experiences of the race must rediscover the confident Christian hope. In the renewed consciousness of God we must re-win the sense of the eternity of the spiritual life. It is the deep but normal, experiential knowledge of the permanence of personality that the church needs more than it needs anything else to make its ministry commanding and its message exalting. The gospel of eternal life is at the very heart of our ministry to the world's need. How shall we interpret it?

For this truth, like all other spiritual truths, is not dropped full-grown down from heaven, but must be sought and understood as it grows up in our own minds and hearts. That is the way that God makes all his great revelations to the race. The belief in a future life has had a long growing history.

In his reflection upon life a man is always trying to complete the observed logic of his actual experience and extend it by anticipation to future situations. That is, every man lives by faith in the sense that his trust of the unseen and his expectation of the future do not wait for demonstrative proof that they are ever going to happen. We believe more than we can prove. We confidently trust that experience has a future as well as a past in advance of actual demonstration.

This faith is seen in our most familiar scientific reasonings. Our explanations consist in observing the course of action of things within a very limited district of time and space, assuming "a next time" and the same behavior, and then by boldly proclaiming those assumptions as a "law" or universal rule of action, we confidently profess our belief in a future world that we do not see. Thus science conceives a system of nature, continuous and infallible, an intricate and exact complex of laws, and confidently describes the unwitnessed past and the unrealized future. These generalizations in which problems of thought are managed by completing the logic of our limited experiences are not without their suggestions in regard to the depth of personality and the profound significance of mind for the universe in which it appears. An act of faith is an astonishing testimony to the size of the soul, and all acts of intelligence exhibit this same trust or faith in that they accept the mind's activities as valid and the unexplored universe as uniform. The wonder of faith as a working method of reason is concealed from us by the fact that it is so completely part and parcel of all our practical and mental dealings with life.

In dealing with the problem of the long future the constructive faith of humanity has taken unto itself many forms of belief. "If a man die shall he live again?" is a question that has haunted the race since immemorial times. Historically, all the great ethnic faiths have wrestled with it and given answers confident or sceptical, wise or grotesque, literal or spiritual. The civilizations of Egypt, India, Persia, Babylon, Greece, the Hebrews, all have left records which witness to the power of the immortal hope over the race. In every case the logic by which men deal with life in the immediate future has been projected into the long future as the rational form and ground of the hope. What is real or worthwhile here and now we seek to perpetuate forever.

In the interpretation of this manifold racial experience we find little uniformity of utterance. The hope itself is

almost universal; the interpretation varies. Even so, one or two controlling principles stand out with clearness and authority as experimentally demonstrated guides for the race. The most obvious principle is that the worth set upon life and personality is the great determinant of the strength of the hope of immortality. Those who reverence personality and hold that life has intrinsic value, look with confidence and glorious hope into the future. Closely identified with it is the other principle that the spiritual interpretation of life is the ground of greatest optimism, while the materialistic and literalistic estimates of life tend to pessimism in regard to immortality.

When we try to draw an inference from history, it is clear that there has been an evolution, an upward climb of the race in which these two facts stand out with clearness. One is the increasing value put upon humanity and the increasing prominence given to the individual person. The other is the slow but sure winning of a place of primacy for the spirit over nature. The tendency is to moralize the eternal hope, basing our expectations upon the moral reason. We measure an advanced civilization by its regard for the personal and its respect for the spirit. Lack of these things marks a nation as backward or barbarous. The place in evolution of a race may be measured by the nobility which it attributes to personality and the regard felt for the welfare of society. Proportionately with its spiritualization, has the hope of immortality mounted among any people. This seems to be the logic of history in its relation to the hope for continued existence.

When we turn now to the anthropological sciences dealing with the evolution of the human species, the same logic affords a basis for a strengthened hope for the future of mankind. It is impossible here to recapitulate that history of upward progress as it is reconstructed in the books of the scientists. Since his origin in remote antiquity, man has passed through the paleolithic, the mesolithic and the neolithic stages to arrive at his present stage of development.

Through hundreds of thousands of years the primitive animal man has expanded his capacity for personality by inches. Spiritual intelligence has been germinated, but it does not yet appear what it shall be. It looks as though millions of years and new environment would be required to perfect the spiritual personality which we view now in the embryo stage. But we have made the beginning. It is significant that the logic of the existing situation insistently demands that development shall pass on to completion and thus it favors the interpretation of the future of which the race dreams. Indeed, one aspect of this development is the appearance and continuance of a practically ineradicable impulse to do business with the spiritual environment, to trust it and interpret it. Thus religion and ethics claim to possess significance for the universe. This is the truth in Auguste Sabatier's epigram "Man is incurably religious." A modern scientist draws this same conclusion in this way: "The fact remains that investigation of the long history of mankind has disclosed no period in which the most distinctive thing about him has not been his sense of Powers or a Power, expressing itself in the universe, with which he instinctively wished to come into some sort of a satisfactory relationship. There is in man a sense of need and dependence upon something without him; there is that in his being which goes out to something in the universe which he feels secures his place in it, and with which he desires to be at one. Challenged from the dawn of intelligence by the world order external to him, and impelled by his sense of need, he has committed himself to that world order in one way or another. As the initial acts of self-committal proved to be justified, man with his awakening mind made ever greater demands upon that order, and in turn began to feel its demands upon himself. Man, that is to say, whether he likes it or not, is distinctively the religious creature."¹

This steady appetite for spiritual commerce with his

¹James Y. Simpson, "Man and the Attainment of Immortality," p. 8.

environment is a constitutional aspect of the hope of the future. The hope is grounded in a process which man is trying to interpret, but which does not anywhere appear with final definiteness. The rise of the individual and the development of spiritual personality show the marked trend of the later human evolution. The meaning of the race-life thus comes into view. The teleological end of all the ages of man-making seems to be expressed in the subordination of the animal organism and traits, which it has taken ages to perfect, to the production of a race of spiritually developed individuals with independent powers of personality. The perfecting of the human animal opens up a new line of evaluation, the spiritual nature. That the production of spiritual personality is now only in its primitive stage, seems probable.

Moral and spiritual freedom, in the form of character and creative action, looks to be the goal of the race, the intrinsic end or value of the evolution. If that be the case, religion and morality become concerns of immensely significant importance, the organs used by human freedom to link personality with its spiritual environment. This throws a flood of light upon the question of the permanence of the spiritual, the future hope of the race. If the logic of anthropological science points to the production of spiritual personality as a goal, will it not raise new hopes for the permanence of our highest possessions? One feels that a cosmic argument has been enlisted here in powerful support of humanity's spiritual hope. If spiritual purpose has been inserted into the structure of the universe, will the laws of life and death permit the waste of intrinsic values? That would look like insanity rather than the work of loving, ordered wisdom. With this spiritual qualification, Tennyson expresses the conviction of ethical logic,

"That not one life shall be destroyed,
Or cast as rubbish to the void,
When God hath made the pile complete."

The problem of human immortality links up closely with the problem of the previous chapter, the fundamental ends of life. There we found that the true end of life and effort is the production of spiritual persons, moral personality with creative powers of achieving character and unselfish friendships. Our secondary aims in life all obtain their significance from their contribution to life's primary aims. They therefore perish in the performance and belong to the temporal order of being as surely as do our physical bodies. But do the higher purposes and achievements of life belong to the same transient order? Will a personal spirit which is faithfully growing, perish like the grass of the field or will it survive in new environment? Did Christ perish? Is there indeed an eternal order in which we may hope to share, a heaven awaiting the blessed?

The arguments in support of a future life are of three main types; the argument from revelation, the Greek argument for the soul's natural immortality, and the argument from the present experience of life's values. The really vital argument which keeps the race hoping, grows out of the higher experiences of personality. Any argument to be sound and convincing, must find some support in our experience. Both the other approaches mentioned above seek to establish immortality without appealing to experience,—one by the appeal to revelation, the other to the necessities of logic. But after all, life and its interests are shaping factors in our most enduring logic and our convincing revelations.

Two facts are quite clear about experience. The first is that our whole confidence in life depends upon an acceptance of experience as trustworthy. Our practical conduct and our explanations of ourselves and of our surroundings as well, must proceed from the standpoint of experience. It soon becomes evident that distrust of experience would bring our thinking to a standstill and tumble our life in ruins. Experience once accepted grows, it can be tested and disciplined, but at the start and to the end life and thought depend upon the acceptance of experience. We must accept

ourselves in an act of faith. Infidelity to experience is infidelity to life. Experience is sacred.

The other fact is that our capacities for an enlarging experience do not unfold wholly automatically. That is, our powers of appreciation need to be cultivated. Our interests and our wills are reflected in them. This is especially apparent in the matter of the higher and the finer capacities of appreciation. The world brings to us experiences of beauty, goodness, truth, and we take according to the measure of our capacity for these things. The personal appreciation of beauty, of morality, of truth or of God is the only way to certainty in regard to these things. Rational proofs and external authorities are always second-hand evidences of any kind of reality. We must gain in personal experience the sense of reality which is the key to our secure acceptance of any truth about the world.

The simple working technique of common experience unfolds almost automatically in the life of normal men and women, and forms a sufficiently reliable guide for routine existence and for making a living. But if we are to share in the higher experiences of life, the capacity for appreciation of these other things must be autonomously willed, and won by effort. The contrast is sharp and fixed between the natural experiences of life which unfold with the healthy animal development of men, and the spiritual experiences which only become real and vivid and controlling as they are made the definite goal of willed effort. A man becomes a great musician, artist, scientist only as he cultivates his capacities for experience in these things. Likewise in the matter of religious and spiritual truth, all real revelations of reality and certainty and security come to people who have developed the capacity for experience in these things. And the principle is the same here whether we deal with a hard-won conquest in science or in religion. In either case, the strength of the sense of reality and certainty of discovery depends upon the acceptance of ourselves and our experience-capacity as an authentic and trustworthy guide

to truth. In this fundamental sense faith always underlies our realities and our certainties. There is something creative about faith. To deny this attitude of faith is an immoral, unfaithful attitude toward the testimony of experience, which would wreck reason and science quite as surely as it would wreck morality and religion.

Only as one understands these elementary principles can he deal intelligently with the problems of the spiritual life. When a man insists that the experiences of religion must all be brought to a "practical" test, he is commonly demanding that they be brought down to a lower level than themselves to be tested. But the truth is that religious experiences, like experiences of beauty or of scientific understanding, must be measured by canons that fit them. Experience cannot be bought and it has no equivalent. It must be won as the prize of moral achievement. The Kingdom of Heaven is within us. The pure in heart can see God; that is a form of experienced reality which riches, power and intellect do not have access to. Experience is the stable ground of all our knowledge and of all our realities. The tested capacity for all high experience is not an automatic development but an autonomous achievement. We must will to be spiritual if we would understand the spiritual.

Confused testimony in regard to the hopes of continued life come to us out of every ethnic religion and every stage of development. Collectively, however, it is a vast witnessing fact out of the heart of humanity. How shall we interpret and evaluate it? We gain the clue to the interpretation when we note the clarification that the belief undergoes in the moral evolution of the race. A long distance separates the savage burying his dead with the weapons of the chase, and Jesus authoritatively proclaiming with moral certitude, "Because I live ye shall live also." Here are two distinct phases of human belief in the same thing, one of which is composed of instinctive hope and childish imagination; the other of authoritative understanding that comes from deep and high moral experience. Through criticism,

chastening and development the primitive hope of a future life has passed to a noble confidence in the worth and permanence of the life that now is and an affirmation that it is intrinsically deathless.

The real strength of the argument here is vital and experiential, not syllogistic. It is essentially a present experience of immortality, rather than the hope of acquiring an immortal soul in the future. It is a form of personal life which brings its own confidence with it, its own sufficient witness within itself that the spiritual laws of life are continuous and nothing can destroy the worth or arrest the growth of moral personality faithfully functioning in God's moral world.

This outcome is of the nature of spiritual reality. On its own plane it discloses satisfying evidence that is inaccessible on lower levels. The experience of reality becomes so rich and the harmonious whole of experience so revealing and abounding in great certainties, that the superficial problems that press upon us in the lower levels of experience are swept into the background. "How can these things be?" "With what body do they come?" "Are there few that be saved?" These concerns cease to be a source of anxiety to the man who is passionately devoted to achieving life's indestructible values.

The whole problem of life's changing meaning on life's varying levels comes to the service of this discussion. Little souls, low souls, barren souls can be the carriers of no convincing argument for immortality. But full, abounding spiritual attainment finds the universe alive with God and the future full of hope. Fundamental optimism is spiritually conditioned. Fullness of life is the experience out of which confidence and hope spring.

I quote at length a passage of great insight in this connection: "Some years ago, as I was serving professionally on a funeral occasion, it fell to my lot to ride to the cemetery with a driver who was a man of quite good natural order of mind, but who was a notoriously dissipated and corrupt man.

As we were riding along, it came not unnaturally, in the course of conversation, that he asked me the question, 'Do you really think that after death we go on still living?' I replied that I certainly did, and then he said (his breath reeking with the fumes of his grog) 'Well, it may be so, but somehow I can never make myself feel that way about it.' Ah me! 'The axioms of a man holy are the problems of a man fallen.' I did not enter into any discussion of the matter with him, but the thought came to me, how should it be possible for a man whose consciousness of *himself* is the consciousness of all evil appetites and propensities, whose soul is all swarming, as it were, with the things that have no fitness for immortality, and that ought not to be immortal, how should it be possible for him to have a sense of immortality as belonging to himself, and, if not to himself, then as belonging to any one else? There is no congruousness, no fitness, of these things together, that they should unite them in the sense of his or any soul. The rather are they mutually repellent, exclusive things. And so, not to limit ourselves to the case of this man, or to any of such debased life, we might ask, how can a soul occupied with hatreds and petty jealousies, and resentments have a sense of immortality within itself? Or how even can a soul of sordid and selfish impulses, or mere material ambitions and lusts for material things, have the sense of immortality within itself? Or even let it be that a soul shall merely be just negatively indifferent to the higher thoughts and aspirations of the spirit, content in the range of mundane cares and interests, how should such a soul have much, if any, sense of immortality of itself, and, if not of itself, then as belonging to any one? All these conditions and immortality have no natural, ideal fitness to each other. What we have in mind when we speak of proofs and evidence of any matter is for the most part the notion of a constitutional fitness, congruence, as between ideas of things. Things appear to us to be congruous so and so, and to be not congruous in another way, and this is about all there is with us of the matter of evidence, or proof, in any thing. And so there are things that the soul

feels instinctively as eternal, immortal things. Such is the only congruousness of thought respecting them, the only fitness or propriety felt as about them. There is a certain witness of the soul,

‘Saying, What is excellent,
As God lives, is permanent.’

“In a word, the only way to have the sense of immortality within one’s self is simply to live immortally. The soul must be kept clear—negatively—of the things of thought and of life that are unfitted to immortality, and must cultivate and develop within itself positively the thoughts and dispositions and tastes and moods that are most naturally fitted to the thought and the sense of it.”²

The belief in a continuing life always amounts to a high estimate of life itself as well as an implication of a belief in God. In its highest expression, it is a religious doctrine founded upon the perceived purpose and goodness and love of God. In the Christian religion it acquires new values from the exalted teachings concerning God and Jesus Christ. But it is equally enriched by the exaltation of the higher personal values characteristic of the Christian religion. In the best type of Christian experience, the belief in the Father-God and devotion to the highest personal values, meet and interpenetrate. The Christian confidence in survival after death is a by-product of this rich type of experience. It flows from this immediate sense of the worth of the spiritual and from the immediate sense of God and his environing wisdom, goodness and purpose. The whole strength of the argument is moral rather than logical. It proceeds from the immanent and immediate logic of experience rather than from syllogistic reasoning. The conclusion reached by these vital processes, is that the higher experiences of life possess indestructible worth; and in these spiritually achieved values we have the witness or present experience of immortality. “This is life eternal to know thee” is the utterance of faith speaking out of this highest aspect of experience.

²Edward Everett Bacon, *The Outlook*, June 29, 1912.

A man who does not develop his capacities for spiritual experience does not have access to spiritual realities and cannot share this confidence. "The natural man cannot receive the things of the spirit of God, neither can he know them, for they are spiritually discerned." A blind man has no access to the experience of light. A man who is sensuous and brutal cannot know realities of experience that are "spiritually discerned." The moral doctrine of a future life is not the doctrine that if any man die he shall live again. The Christian statement is not a piece of information about the future. It is the statement of the permanent truth about spiritual living, namely that the spiritual values of life—a *certain kind of life*—are intrinsically deathless. Peter said of his Master, "It was not possible that he should be holden of death." That is the logic of a high spiritual experience. It proclaims the intrinsic worth and deathlessness of that kind of living. Jesus and Jesus-like people,—people who are following Him in the vital, living sense of sharing his inner moral experience,—do not die, but live on in an environment suited to their attainment. We must achieve our immortality here and now; that is, we must achieve Jesus' contact with spiritual reality. Nothing survives death except spiritual persons. The secure ground of our hope for others, as for ourselves, is the living germ of moral capacity in them, unextinguished or only partially unfolded, and on this we build our heavens where love will claim its own. Who can say that this is not a rational hope open to everyone who believes in the soul of love and goodness alive in our dead who have passed from sight. "It is not possible that they should be holden of death" is the logic of love dealing with interrupted spiritual fellowships. We are sustained by that hope.

Our own conclusion is that the achievement of the fundamental values of life goes hand in hand with the achievement of independent spiritual personality. In these higher spiritual experiences, the racial hope must seek its best interpretation. If we trust the confident utterance of this type of experience,—best exemplified in Jesus,—the hope

for the future has the authority of our highest spiritual attainment. The form of the resulting belief is not a dogmatic affirmation that every man is immortal, but rather that every one is "immortable."³

The Christian doctrine of the future life has nothing to do with graves and resurrections fundamentally, but only with the indestructible values of love and sacrificial service. The unanswerable argument for continuance of personality is the intrinsic worth of the higher forms of personal experience. The best evidence for immortality must be sought in the present experience of immortality. Behind the tradition of the empty tomb lies that prior, ineradicable conviction voiced by Peter, "It was not possible that he should be holden of death." That was a judgment of the worth of Jesus' personality, a confession not of reasoned logic, but a conviction produced in Peter's heart by the impact of a mighty, loving spirit. Our great hope for the future is kept alive and reasonable and dynamic in our hearts by "the touch of a vanished hand, the sound of a voice that is still." Have we a right to this hope? Yes, say the best and bravest and the wisest of the race who have exalted the belief in a future existence as supreme wisdom. Therefore, we find ourselves confidently saying in turn of our own beloved, "It is not possible that they should be holden of death."

Historically, the hope of immortality has been a tremendous spiritual force. Attach permanence to the things that are worth while and you provide adequate incentive to the highest endeavor and achievement. We live and work most efficiently under the inspiration of the noblest motives. If it is a virtue to work for the relatively permanent interests of life, is it not supreme wisdom to seek to attain to a type of personality whose experiences shall go on developing in new environment after bodily death. It is certain that the right to this hope, however mysterious and uncertain the details of its realization, is the spiritual solace and salvation of the race in the universal tragedy of sorrow.

³Simpson, "Man and the Attainment of Immortality," p. 275.

CHAPTER XII.

APPENDIX: WITNESSES FOR THE AFFIRMATIVE.

I.

THE WITNESS OF PSYCHOLOGISTS.

OUR discussion of the Supremacy of the Spiritual has been built upon the presupposition that human life and accomplishment constitute a new order of being not measurable in terms of the animal species. We have dealt with personality as a new fact, due to its creative capacities which make its spiritual accomplishments a new order of reality and power not co-terminous with the natural order. We have raised our voice in warning against the denial of the self or surrender to naturalistic thinking. Both forms of surrender seem to us rationally indefensible. Moreover, the abandonment of the self and the adoption of the naturalistic account of humanity and civilization, seem to us to destroy the rational foundations of spiritual attainment.

As a matter of common observation, however, the naturalistic philosophy and the mechanical account of mind are rampant today. Both psychology and philosophy, taking their key from natural science, are in a militant mood. The behavioristic psychology which is the fashion of the hour, aims to reduce psychology to a branch of biology or zoology. It employs the mechanistic method throughout, and the self is evicted with derision as a ghost and a superstition. Emphasis upon this denial is the explicit teaching of much modern psychology which is immersed in physiological and biological considerations.

However much we should enjoy preparing a brief on the shortcomings of these popular methods, this is manifestly not the place for such an undertaking. These issues are being threshed out on their merits, and in the long run the insufficiency of behaviorism will be revealed. An obsession for "scientific method" accounts for much of the prevailing enthusiasm for a psychology that is more concerned to be concrete than to be true and adequate. Moreover, the scientific passion is peculiarly liable to overlook important philosophic considerations, and thus easily adopts inferences and conclusions which are unwarrantable. In the vigorous warfare now going on over our spiritual human constitution the scientists are "fans" for the behaviorists because they play the scientific game. The noise of their applause is rendering the mechanistic players over-confident, and sometimes rather bullying. They are claiming, indeed, that the battle is over and that "everybody" acknowledges their victory.

It will help a return to a better sense of proportion, and bring courage to the defenders of the spiritual citadel, to remember that in the present tumult and shouting, a considerable number of the influential psychologists have not bowed the knee to Baal. We venture the prophecy that the Lord will yet deliver the Philistines into their hands. We quote here a few of the significant names. The list might be greatly extended.

If any one name may be said to be preeminent and authoritative among the psychologists of Britain and America, it would be that of William McDougall, lately of Oxford, now the successor of William James at Harvard. In the Preface to his volume on "Outlines of Psychology" he states clearly both his own position and his estimate of the present psychological situation.

"In the physical sciences the student needs only to refine upon the methods of observation and reasoning which he has learned to apply in dealing with the physical world about him, regarding all events as links in a mechanical chain of

cause and effect. Most students have begun, by the time they approach psychology, to regard this as the true and only way of science. And many of the books on psychology encourage them in this belief. Having begun in this way myself, and having slowly and painfully extricated myself and found what seems to me a much more profitable attitude toward psychological problems, I hold that the path of the student may be made smoother by setting clearly before him at the outset the alternative routes; so that, whichever he may choose to follow, he may at least make his choice with his eyes open, and may constantly be aware of the alternatives. The two principal alternative routes are (1) that of mechanistic science, which interprets all its processes as mechanical sequences of cause and effect, and (2) that of the sciences of mind, for which purposive striving is a fundamental category, which regard the process of purposive striving as radically different from mechanical sequence. The aim of this book is, then, to introduce the student to psychology by this second route; and throughout I have kept in the foreground the question of the relative merits of the two routes; for this is the most important issue before psychologists at the present time, the one which divides them most fundamentally.

"The mechanical psychology, naturally and almost inevitably, adopts the atomistic or 'mosaic' theory of mental process, the theory that what in these pages is called thinking is a 'stream of consciousness' consisting of discrete elements, units, particles, or atoms of conscious stuff, commonly called 'sensations' or 'units of feeling' cohering somehow in clusters. When it seeks to explain the clusterings and sequences of these 'elements,' it does so by imagining each one to be attached in some manner to an elementary process in the brain; and it seeks to explain the conjunctions and sequences of the elementary brain-processes in a purely mechanical fashion, by aid of the laws of the physical and chemical sciences.

"This mechanical psychology is decidedly preponderant

at the present time; and my book therefore is largely a polemic against all psychology of this type and on behalf of purposive psychology. For I am sure that nothing is to be gained by the disguising or slurring over this issue, and that it must be frankly faced and resolved before psychology can go forward with the harmony and general agreement upon fundamentals which prevail in the physical sciences. . . .

"In the past, both descriptions and explanations of mental life have suffered much from the natural endeavor of psychologists to simplify their expositions. This tendency to simplification is, in fact, the root of the mechanistic mosaic psychology, that which describes mental process as made up of static elements, 'units of feeling,' 'atoms of sensation,' 'particles of mind-dust,' 'neutral entities,' or what not. And this type of psychology is still with us, and still predominant. Its latest exponent, Mr. Bertrand Russell, has performed the service of reducing it to the lowest level of banality (in his 'Analysis of Mind'). Recently it has begotten upon physiology a most misshapen and beggarly dwarf, namely, 'behaviorism,' which just now is rampant in this country. But fortunately there are signs of a better future."¹

Professor James B. Pratt states his position on the main question, as follows:

"Nor, quite aside from Interaction, do I see how belief in a genuine self is to be avoided. The experience of the philosopher and of the 'plain man' alike testify unmistakably to the personal nature of consciousness. The special needs of psychology have compelled the psychologists to isolate various parts of the content of consciousness and to study them out of their total setting and in abstraction from those common characteristics which they share with all the rest of our psychic content; and as a result the psychologist has formed the habit of considering these things by themselves and of reconstructing the 'stream of consciousness' out of them. Most of us brought up in scientific circles

¹"Outlines of Psychology," pp. VII, VIII, IX.

have borrowed the habit of the psychologists. Thus both the psychologists and the rest of us have to some extent obliterated our immediate self-knowledge, and for purpose of theory have set up in place of what we actually find a description of consciousness which is frankly false and whose *raison d'être* is the need of studying in artificial isolation elements of consciousness which in reality are never isolated. But when from this artificial construction we turn with a fresh glance to observe our own conscious life we find that it is most emphatically not a succession of psychic pulsations but a series of our own changing states and objects. The only forms of consciousness we know anything about are personal, and with every psychic state there goes a reference, explicit or implicit, to a self which somehow owns or has these states, perceives these objects, acts and feels and knows in these volitions, emotions, and judgments. . . .

The unity of consciousness to which reference is here made need not and should not be taken in any mysterious or transcendental sense. It is one of the simplest facts of every one's unspoiled observation. It does not mean a stark unity, incompatible with variety. It means that with all the changes in our thoughts and experiences we yet find ourselves one and identical." . . .

I shall not seek, then, to furnish you with any careful definition of self or personality, but simply point you to your own unspoiled intuition. By the self I shall mean that which has ideals and purposes; which wills and suffers and strives and knows."²

Professor Calkins formulates the characteristics of the self as follows:

"First, the self of each of us to some extent persists—In the second place, the self with all its persistence truly changes, develops—Third, and very significantly, I am a unique self; there is only one of *me*; I am an individual; no one, however closely she resembles me, *is* I. The possibility of this enumeration shows, in the fourth place, that I am a complex

²"Matter and Spirit," pp. 173-174, 175, 176-177.

self, a unity of present with past,—yes, and with future,—self and a totality, also, of many different experiences; I am a perceiving and remembering and thinking and feeling self. These different experiences or aspects of me do not, however, exist apart from me; I obviously am not what Hume called me, a bundle of perceptions, but each of the perceptions or emotions or thoughts is the expression of me who am inclusive of them. Finally, I am a self related to the world in which I seem to myself to be placed—And these characters, it must be added, are immediately experienced. The self, thus described, is observed and not merely inferred.”³

Professor Geo. A. Coe discusses “The Psychology of Mental Mechanisms and the Psychology of Persons.” He says,

“Both of these types of psychological interest, then—the ‘states of consciousness’ type and the behaviorist type—necessitate a third type. The concrete experience out of which we abstract ‘states of consciousness’ is the experience of being a personal self. Each sensation, feeling, or other ‘element’ of structural psychology is simply a particular discriminable aspect of a self-realizing life. Sensations and feelings are not known to have any other kind of existence, and what other kind of existence they could conceivably have has never been explained. Now, since self-realizations are not less actual than sensations, but more so, and since much of our behavior is communication of self-realized meanings, we must have an empirical science of self-realizations, or, in short, of selves. This is the psychology *par excellence*, because its data are the most concrete and the most distinctive.”⁴

The list of exponents of a self-psychology might be quite indefinitely lengthened and would include such eminent names as James Ward in England and Muensterberg in America.

³“The Case of the Self against the Soul,” *Psychological Review*, XXIV, pp. 279-280.

⁴“The Psychology of Religion,” p. 19.

I venture to quote a brief statement by Professor Calkins whom I have cited above as an eminent member of the group.

"Explicit upholders of self psychology, though many of them do not designate it by precisely this name, are James Ward, J. Rehnke, R. M. Yerkes, W. Mitchell, N. Ach, A. Pfander, E. A. McC. Gamble, and the writer of this paper. A much longer list might be given of psychologists who definitely take, but do not stress, the standpoint of self-psychology. Among these are J. R. Angell, C. S. Judd, E. Meumann and virtually all "Freudian" psychologists. The most important of the relatively recent advocates of self-psychology is William McDougall."⁵

The personalistic philosophy of Borden P. Bowne has been a significant force in interpreting personality and its implications, in America. The *Personalist*, edited by Dr. Flewelling, may be regarded as the literary exponent and continuator of the Bownian ideal. Particularly, has some of the influential leadership of the Methodist Episcopal church been strongly influenced by the personalistic teaching of Bowne.

A recent German review of German post-war thought-tendencies speaks of the reaction against the old rationalism. "A whole army of new men of widely varying intellectual ability has taken up arms against it." Among the "enormously" influential philosophers is Professor Gundolf of Heidelberg, "a fanatical supporter of personality as the determining factor in life and history."⁶

II

THE WITNESS OF SOCIAL SCIENTISTS.

I am very sure to evoke criticism upon these essays because of my failure to deal with social problems in any detail. It will be said that I am an individualist and that my

⁵"The *Personalist*"—Jan., 1924—pp. 6-7.

⁶Cf. "The *Living Age*," April 19, 1924.

discussions fail to shed light upon the great social problems of the day. In anticipation of this criticism let me urge that the greatest task laid upon social leadership today is the understanding of personality. The key to the understanding of social problems is the better understanding of a person in all of his manifold capacities and relations. Hence it is really my social interest that has held me in these chapters to the attempt to expound a true doctrine of personality. The true unit of society is the individual self and we may hope for a sound social theory only when we have outgrown some of the fallacies on this point which infest the social thinking of today. I hope the present volume may serve as an introduction to a second dealing directly with social problems from the standpoint here advocated.

The social literature of today has grown to large proportions, and it contains much of great insight and helpfulness. It also contains much that is superficial or external. The fact that a man has an animal body (which is not, however, the body of an animal) has led much theory to regard him solely from the animal standpoint. Thus economics dealing with the animal basis of life has passed with some for a fundamental account of society. It is easy for sociology to fall into the habit of looking upon religion and ethics and the spiritual life of men from a strictly "functional" standpoint, as simply instrumental to animal completions. Indeed, this is bound to happen when we deal with human problems by the strictly biological method. In a method which thus levels all the factors concerned to a scheme of process and development there is no place for values of another order or for spiritual supremacy.

Especially should we remember that the social scientist will be apt to build upon the current psychology. This, as we have seen, tends strongly toward the biological and mechanical emphasis. The inevitable result is a type of social theory that tends strongly to emphasize the materialistic and deterministic basis of society. To plot out social problems exclusively in organic, biological or mechanical terms, gives

a definiteness to one's views, gives them scientific backing, and get results,—of a sort! The outcome is an immensely extended knowledge of the organic nature of men, which leads to immensely improved ministry to human welfare, especially on the physical and material side. In mental development, theories of education for example, whether the net result is good is at least in doubt. In dealing with the higher life of men, much prevalent social theory has often proven negative or positively despiritualizing.

Social theories we indeed need, but they must be social theories that betray a profound understanding of human nature. The understanding and the method must be prepared to be radical and courageous enough to modify the biological approach which applies to animals, if the facts of human life call for new mental technique. A method which starts with the presupposition that animal biology will account for all the facts of human intelligence and spiritual personality, is sure to force any new facts to fit into the theory instead of altering the theory to include the new facts.

There are many students in the fields of the social problem who know the limitations of the biological method, or who frankly adjust their method when they cross the line to deal with the developing spiritual capacities of men. Instead of citing many fruitful contributions in this field, in illustration of my thesis, I want to cite one prophetic spirit who has honored and dignified all social effort by his own distinguished contribution and by his insistence that the fundamental reconstruction of society must rest upon a spiritual basis.

Walter Rathenau, German industrialist and economist, will be remembered longest not as economic theorist, but as the economist who saw clearly and taught passionately that no social reconstruction is strong and stable except it is built upon the basis of the aroused spiritual nature of the people. In this respect the Jew, Rathenau, had the same understanding of the human problem as the Jew of Naza-

reth. Both had a radical insight into the nature and sources of human power, and both proclaimed the unconditional urgency of a change in the current method of dealing with the larger human problems, which would base all effort upon the theory that human stability and progress come through arousing the insight, the will and creative effort of individual men. Both Jesus and Rathenau were slain as impracticable dreamers by the practical generation which they served.

"The New Society" by Walter Rathenau, is a brilliant and trenchant piece of analysis by one of Germany's foremost industrial leaders and keenest thinkers. Unsparingly the author arraigns the unspiritual civilization of Germany as the cause of her downfall. Heroically he urges his drastic prescription of a spiritual rebirth and the slow process of spiritualizing society as the only salvation for Germany and the world. Every Anglo-Saxon leader may well read this keen comparison of a civilization founded upon the economic basis of material and mechanical processes and values, contrasted with a civilization based upon the spiritual life of the people,—and acknowledge, "*Nomine mutato, de te fabula narratur.*" Rathenau's plea is for the reconstruction of civilization upon a spiritual basis. Spiritualization versus mechanization, are his names for the antagonists. The book can do a service for American and English social leadership equal to its service to the German nation toward which it is so earnestly and forcefully directed.

We have here a spiritual prophet of the first order appearing among the economists and industrial leaders, who seems to us to have an authoritative message for all social leadership. A few characteristic passages are given here in translation from his voluminous writings. They will serve to suggest his prophetic insight and method. Socialist and economist though he is, he scorns dependence upon socialistic and scientific programs as the way of salvation. He warns

⁷See, also, "In Days to Come"; Rathenau was assassinated in the Summer of 1922,

against further surrender to the alluring fallacy of power, and calls for a profound inward change, a spiritual rebirth.

"Above all things, we must know whither we are going. In order to adapt ourselves to a new form of society we must know what it *may* look like, what it *ought* to look like, and what it *will* look like." . . . "Something of unprecedented greatness can and must take place; something that in the life of a people corresponds to the awakening of manhood in an individual. In every conscious existence there comes a moment when the living being is no longer determined but begins to determine himself; when he takes over responsibility from the surrounding powers, in order to shoulder it for himself; when he no longer accepts the forces that guide him, but creates them; when he no longer receives but freely chooses the values, ideals, aims and authorities whose validity he will admit; when he begets out of his own being the relations with the divine which he means to serve." . . . "Mentality and spirit cannot be bought—only labor and dexterity. Then gradually men will come to understand that the highest things are not marketable commodities, they are only given away. And at last the responsible leaders, those who rule in order to serve will separate themselves from those of the Cataline type, who serve in order to rule." . . . "We are here to love mankind—all mankind, the outcasts as well as the weak—every man and all men." . . . "We are endowed as no other people is for a mission of the spirit. Such a mission was ours until a century ago; we renounced it, because through political slackness of will-power we fell out of step; we did not keep pace with the other nations in internal political development, and, instead, devoted ourselves to the most far-reaching development of mechanism and to their counterpart in bids for power." . . . "Things of the spirit are taken seriously with us; we do not make them serve our lives, we serve them with ours. . . . What we need is Spirit. The whole world needs it, no more and no less than we do, but will never create it." . . . Our task, therefore, stated in the

most general terms, is to make actually spiritual a people which is capable of spirituality. And since spirituality cannot be propped up by any external thrust, by sermons, newspaper articles, leagues, or propaganda, but must be associated with life and developed out of life, so the organic process and the condition of life to which it leads is called Culture. . . . "How culture is to be produced we shall see; the first thing necessary is that it should be willed. Willed it must be in a sense and with a strength of purpose and a force of appreciation of which we today, when the ages of faith, of the Reformation, of the German classics, and the wars of liberation, lie so far behind us, have no idea at all." . . . "But the root of the trouble lies in the conditions of labor. It is an idle dream to imagine that out of that soulless subdivision of labor which governs our mechanical methods of production, the old handicrafts can ever be developed again. Short of some catastrophic depopulation which shall restore the mediaeval relation between the area of the soil and the numbers that occupy it, the subdivision of labor will have to stand, and so long as it stands no man will complete his job from start to finish—he will only do a section of it; at best, and assuming the highest mechanical development, it will be a work of supervision. But mindless and soulless work no man can do with any joy. The terrible fact about the mechanization of industry is that productive work, the elementary condition of life, the very form of existence, which fills more than half of each man's working day, is by it made hated and hateful. It degrades the industrious man, thrilling with energy, into a work-shy slacker—for what else does it mean that all social conflicts culminate in the demand for a shortening of the hours of work? For the peasant, the research worker, the artist, the working day is never long enough; for the artisan who calls himself *par excellence* a 'worker,' it can never be too short.

"The advance of technical invention will make it possible in the end to transform all mechanical work into supervision. But the process will be long and partial, we cannot wait

until it is completed, especially as times will come when technical skill will stand still, or even, it may be, go back. Any one who knows in his own flesh what mechanical work is like, who knows the feeling of hanging with one's whole soul on the creeping movement of the minute-hand, the horror that seizes him when a glance at the watch shows that the eternity which has passed has lasted only ten minutes, who has had to measure the day's task by the sound of a bell, who kills his life-time hour after hour with the one longing that it might die more quickly—he knows how the shortening of the working day, whatever may be put in its place, has become for the factory artisan a goal of existence.

"But he knows something else as well. He knows the deadliest of all wearinesses—the weariness of the soul. Not the rest when one breathes again after wholesome bodily exertion, not the need for relaxation and distraction after a great effort of intellect, but an empty stupor of exhaustion, like the revulsion after unnatural excess." . . . "The goal of Socialism, so far as it relates to this shortening of hours, is simply the right to loaf. Let us look facts in the face. . . .

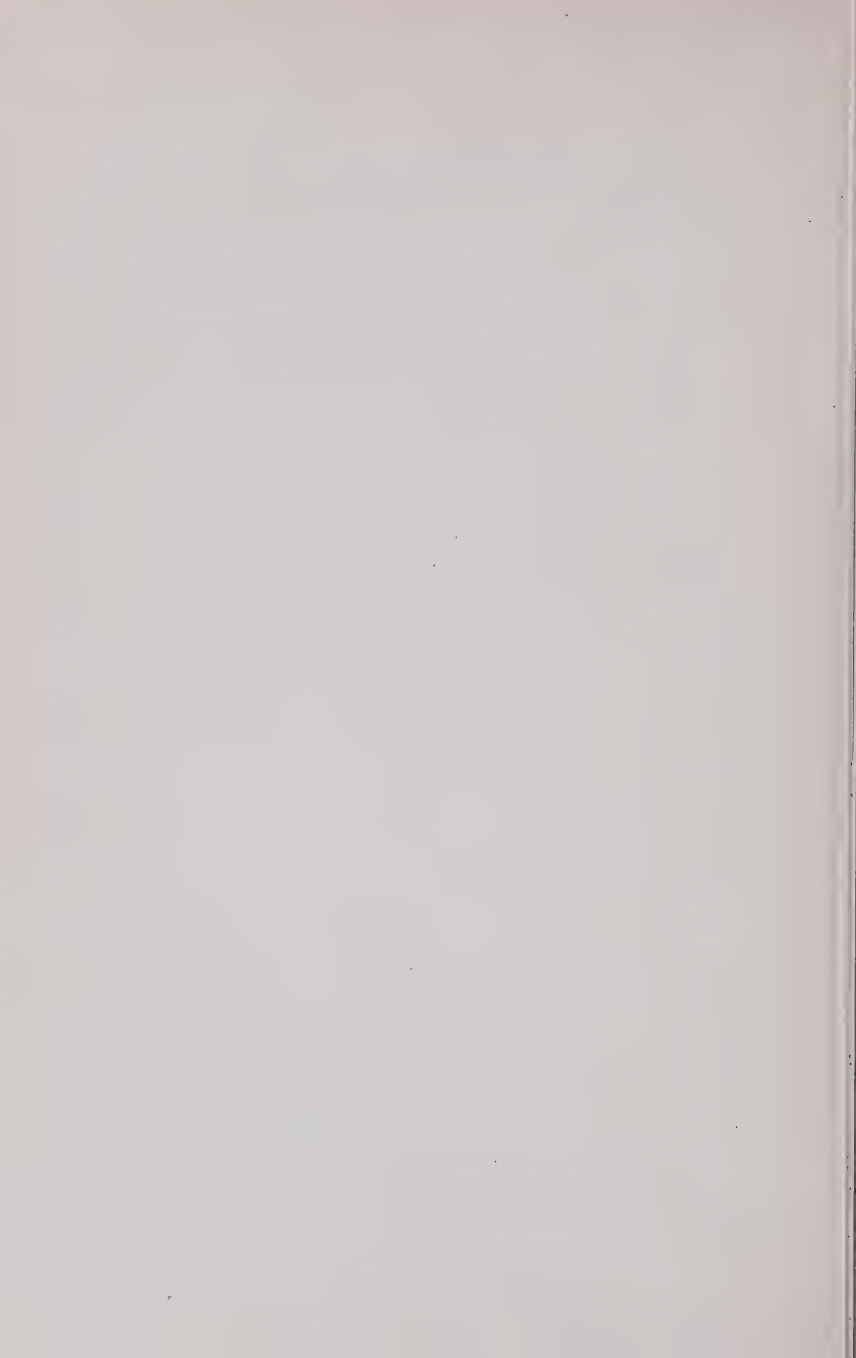
"The bringing of mind into the masses, the cultured State, which is the only possible foundation of a society worthy of humanity, must remain unattainable until everything conceivable has been thought out and done to alleviate the mischievous operation of this evil, which dulls and stupefies the human spirit and which, in itself, is ineradicable. No Soviet-policy, no socialization, no property-policy, no popular education, nor any other of the catch-words which form *ad nauseum* the monotonous staple of our current discussions of affairs, can go to the heart of the problem. Instead we must establish and put into practice the principle which I have called that of the Interchange of Labor. The object of this principle is to bring mind into labor." . . . "There is a way by which the day's work may be ennobled, and even have mind brought into it." . . . "Spirit is the only end that sanctifies all means; and it sanctifies not by justifying them but by purifying them." . . . "If we are worthy of our

name we must be born again of the Spirit. Merely to conceive this is in itself an achievement for a people; to carry it out, to embody the conception in a new order of society, is at once a test and an achievement. Our social ethics must take up a new position." . . . "Society will not be divided by classes and castes, it will not be graded according to pedigree or possessions, it will not be ruled by separate interests; by ideas or by the masses; it will be an ordered body—ordered by one spirit, by will, by service and responsibility." . . . "We can and must live only by becoming what we were designed to be, what we were about to be, what we failed to become; a people of the Spirit, the Spirit among the peoples of mankind."⁸

Here is a man, master among industrialists, leader among economists, who knows that life is more than meat, who sees the fallacy of organizing humanity upon a political, economic or industrial basis, and who calls for a New Society founded upon the frank recognition of the supremacy of the spiritual. When our social leaders share this clairvoyant understanding of the human spirit many of our social theories will be transformed.

⁸The quotations are selected from "The New Society," Harcourt, Brace & Co.









Date Due

11/18/42

Library Bureau Cat. no. 1137

sub
175
A

BV
4501
Y83
54658

AUTHOR

Youtz, H.A.

TITLE

Supremacy of the spiritual.

BORROWER'S NAME

Edw. W. Collier

DATE
RETURNED

10/23

DATE
LOANED

10/14

